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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MARCH 25, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

SALEM.

Boast not, my native spot, thy sons were first
To shed their blood in freedom's noble cause;
Nor glory when thou hear'st the tale rehearst,
Though all the world should greet thee with applause.
Another day has come, another age,
And rights by blood and strife no more are won;
Awake! and write thee on a holier page,
Nor boast with warriors what thy sword has done.
*Scorn, as thou ever hast, to build thy walls
Upon a suffering neighbor's hapless lot;
Heed Peace, Humanity, and Justice's calls;
And, when in coming ages are forgot
The strife of war and every blood-stained field,
Thy Name alone undying fame shall yield!

J. V.

* See the answer of the citizens of Salem to Gov. Gage in 1774, when he proposed to remove the General Court to that place. Boston being a closed port.

REV. JASON WHITMAN.

[Extracts from Rev. A. B. Muzzey's Memorial and Address.]

The life of Mr. Whitman was not long, as most men estimate this life. He was born April 30, 1799, and departed therefore in the forty-ninth year of his age. In his early days his health was feeble, and it continued so until a few years before his death. On this account it was thought he could not devote himself to study, and he did not enter college until twenty-two years of age. After completing his studies at Cambridge, August, 1825, he spent some years in an Academy at Billerica. From that place he returned to Cambridge and spent the usual term in the Theological School. He was soon after this settled in the ministry at Saco, Maine, where he remained between three and four years, until invited to the office of Secretary of the American Unitarian Association, which place he occupied for one year. In 1835 he was installed over the Second Unitarian Society in Portland, Maine; he continued there until 1845. Those ten years constituted perhaps the most important period of his life. They were filled up with devotedness to his people and to the interests of the town where he resided. The deep impression he left there was manifested by the kindness shown to him in his last sickness by his numerous friends in Portland. As if to set the seal to his ministry in this place, Providence called him to close there his mortal existence. Whatever might have been the feelings of any sect or individual towards him while in health, it is believed that when the hand of disease and death was laid upon him, all would have rejoiced to minister at his sick bed. The expression of sympathy was universal; every one, when he had breathed his last, seemed touched by the event, and it must have been the secret prayer of many a heart, "Let my last end be like his."

Mr. Whitman was installed as Pastor of the First Congregational Society in Lexington, July 30, 1845, and continued there until his death, which took place January 25, 1848.

In the private relations of life he was marked by his truthfulness and sincerity; he had a crystal transparency in motive, speech and action. This rendered him a generous and faithful friend, manly and frank in the utterance of his opinions; and if he ever wounded for a moment by his fidelity, "he wounded but to heal." No one could become thoroughly acquainted with his purposes and feelings without deep respect for him and confidence in his character. The law of kindness was ever in his heart and on his lips. You will testify my friends, that the spirit I have described accompanied your Pastor as he moved among you in the discharge of his daily duties. He was free in manner, acceptable to you all, ready to minister to you in your doubts and perplexities, and to console you in affliction.

He was an earnest preacher; he spoke from the depths of his soul, and in tones of peculiar sincerity. His sermons were clear, direct and practical. He did not shun the treatment of doctrines, but his fondest work was preaching to the daily wants, the ordinary experience, the spiritual calls of those he addressed. His style was simple, and his manner unaffected: love breathed through all he said; he seemed to forget himself, and hence to those who heard him his word was with power.

But you, his parishioners, are not alone in your sorrow. Other societies lament with you his loss; as they call to mind his catholic temper, his freedom from sectarianism, his piety unquestioned by any denomination, his cordial intercourse with them all, they join in one heartfelt tribute to his memory. He was a useful citizen, no less than a devoted minister. Although his health was never firm, yet by an earnest, cheerful and persevering spirit, he has performed in various relations the labors of a long life.

His interest in the young led him to foster early and late the Sunday School. He labored not only for the moral and spiritual culture of those in his immediate charge, but in the associations of this county and of the denomination at large. He was constant at our meetings, full of wise suggestions and fervent exhortations. He was active in promoting the welfare of our Common Schools, doing his part zealously on Committees, giving instruction to parents, breathing life and energy into teachers, and imparting wisdom by public lectures, and by his untiring pen; always commending the good, and inciting to the still higher and better.

He was a ready writer, and hence the amount of his productions in the cause of religion, learning and good morals was large. He was a contributor to nearly all the journals of our denomination; he wrote several of our larger and smaller tracts; he published many lectures upon Education; and added to all this, no less than seven volumes of Biographical Sketches, works for the young, and on personal religion. The tone of these writings was uniformly pure, and they were all practical. He wrote just as he spoke, right onward, not for rhetorical display, but in the plain terms of a working man.

Philanthropy mourns in him the loss of a warm, unfaltering friend. Wherever he was found, North or South, in the city or the country, he gave his whole influence to the cause of humanity. You always found him, amid storm or calm, the firm supporter of the right, the defender of the oppress, the advocate of Peace, Temperance, and Freedom; his sympathies were quick and always given to the poor, the unfortunate, and the fallen. He never turned away from the sufferer; he had a tear for others' woes, and a hand prompt to relieve them. The blessing of many who were ready to perish will rest upon him.

To benevolence he joined a spiritual mind. Heaven was to him a reality; he seemed not only to believe in, but to feel the presence of God. This rendered him fervent in his devotions, and consistent in his piety. The strongest desire and prayer of his heart evidently was to make men holy and good. He cultivated in himself a uniform faith and a steady reference of his affairs to God. Follow him wherever you might, you saw that the fountain of devotion was kept full, and this made the stream rich and various. During his last sickness he said repeatedly, as hope and fear alternated through his case, "All will be right." His eye seemed fixed on the Father, and his heart was therefore tranquil.

As he was confined in the sick chamber he meditated a discourse adapted to taking leave of this house.* But that discourse was never to be uttered by his lips; it must be preached from his home in Heaven. Another sermon also, suited to the approaching dedication of the new church, was passing through his mind; "It will be," said he to a friend, "if I live to preach it, such a sermon, prepared here and now, as I never before preached. The text was, "Rejoice with trembling." He had seen one temple at the very hour, as it were, appointed for its consecration, laid in ashes. And now, as he contemplates the new one, he is touched by the uncertain destiny of itself and of the pastor and his people, and he fitly takes as his theme, "Rejoice with trembling."

Not only his people, but his brethren in the ministry are called to deep grief by this event. They have lost one with whom they "took sweet counsel," whose judgment they respected, and whose love crowned the wisdom of his words.

And now, brother, we bid you farewell.

"Go to thy grave in all thy glorious prime:
In full activity of zeal and power.

Go to thy grave!—no; take thy seat above;
Be thy pure spirit with the Lord,
Where thou for faith and hope hast perfect love,
And open vision for the written word."

* His congregation, by the kindness of the Baptist Society, had worshipped many months with them.

[From the Christian World.]

CHANNING'S WORKS.

DEAR SIR,—A gentleman of this place, who regards the circulation of Dr. Channing's Works as an efficient means of exerting a healthful moral and religious influence in society, and of promoting the highest welfare of the rising generation, has requested me to submit, through the papers of our denomination, to those who may feel a like faith in this method of doing good, the following proposition.—

He will be one of twenty to purchase one thousand copies of Dr. Channing's works for circulation in the West. The money to be paid to the publisher and the books forwarded to my care by the first day of September, 1848. The number of copies proposed may seem large, but when the extent of the great valley is considered it is only quite a reasonable supply for present want. Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, and Missouri, (to say nothing of the states south) embrace a vast extent of country and a great multitude of people.

There are enough trust-worthy friends of religion and humanity, who with a little effort can be enlisted in the business of spreading these works over all these States, and placing them in college libraries, and town libraries, and in the hands of ministers and young men, to whom they will prove a fountain of light and life.

Such thoughts as Channing has uttered on the elevation of the laboring classes, made the common thoughts of the multitudes of these classes in the West, would be worth more to them than millions of gold, and would insure the safety of our free institutions and the future prosperity and glory of our country.

Such thoughts as are expressed on self culture, made the common thoughts of the young men of the West, would raise up among us thousands of men capable of understanding and promoting the highest interests of communities and nations. Such thoughts as are expressed on religion would be a sure antidote against superstition and against infidelity, and would establish a rational faith on the true basis of love to God and man.

The plan proposed may easily be carried out. Is there any good reason why it should not be done? I know of none; and I can hardly conceive of any work more noble, any enterprise having more certain promise of a grand and good result.

If the books are entrusted to my care, as proposed, I shall wish to do as with books heretofore received for circulation;—sell them to those who are able and disposed to purchase, and thus obtain from a share of them funds to be used in procuring more.

Let those who are disposed to take part in this enterprise send in their names to the publisher, that the result may be made known at as early a day as possible.

"Trust no future, howe'er pleasant;
Let the dead past bury its dead;
Act! Act! in the living present,
Heart within, and God o'er head."

Yours, truly, A. H. CONANT.
Geneva, Kane Co., (Ill.,) Feb. 18, 1848.

[From the Lutheran Observer.]

HENGSTENBERG'S GERMANS IN NORTH AMERICA.

EXTRACTS FROM NO. 9.

II. The Reformed Church.

The *Reformed Church*, numbers about 200 ministers, 700 congregations, and perhaps 100,000 communicants. The territory over which the congregations spread, includes merely Pennsylvania, a small part of eastern Ohio, which makes up the smaller Synod, and an inconsiderable district of Maryland, which forms a Classis of the Pennsylvania Synod.

Until near the close of the last century, the Reformed Church was known simply as an off shoot from the Church of Holland and particularly the Classis of Amsterdam, which held this branch Classis in almost slavish dependence, determined all its ecclesiastical affairs, and furnished it with all its ministers ready ordained. With the French occupation of Holland, however, the bond was permanently broken. For a long time the Reformed elements remained in a loose state; not till the year 1819, though some sort of synodical connection previously existed, were they constituted into a Synod with subordinate Classes. As before, during their dependence on Holland, the Reformed congregations never had any active life of their own, so now also they continued still a long time in a torpid state; the only activity that had place was on the English side, which has come accordingly to include more than half the body. Within the last ten years however a new life has been awakened, both among the congregations here and there, (frequently indeed, as in the Lutheran General Synod, under a methodistical form,) and among the ministers; in this last case particularly through the very favorable influence of the Theological Seminary, established in 1824 at York; and afterwards united with a College at Mercersburg. For the first bloom of these institutions, especially the college, the Church is indebted mainly to the solid German scholar, *Dr. Rauch*, who died in 1840. The most salutary influence however has been exerted, and is exerted still, by the present head of both institutions, *Dr. Nevin*; a man, who would be an ornament to a theological institution even in Germany; and who, by his competent theological cultivation, the fruit of a thorough study particularly of German theology, his intimate acquaintance with the German systems of philosophy, and the great clearness and independence of his own mind, is peculiarly qualified for transplanting to American soil a deep style of thought and representation; while the earnest integrity of his character, and his unfeigned humility, cause him to be respected and loved by all to whom he is personally known.

It is known, how, in the year 1841, on the occasion of the Centenary of the Reformed Church in America, this body seemed as a whole to take a new and powerful start; how great collections were successfully set on foot, how it was resolved, in view of the growing wants of the Church, to establish a second professorship in the Seminary, and to call a distinguished German theologian to fill the place—in short, it seemed a time of regeneration was come for the Reformed Church. It is a shrewd American trick, that a Church from time to time makes some violent push of this sort, as a favorable crisis, distinguishes itself in view of other denominations by some mighty movement in the way of costly sacrifice or magnificent work; but the whole too often proves, in plain language, a loud sham only got up for sectarian capital and effect. Americanized as the Reformed Church has already come to be, we need not be surprised to discover in the case before us also something of this kind. The writer has it from the lips of such as then took the lead in what was done,* that just for this reason, to raise the small externally unconspicuous Reformed Synod, in view of other Churches, it was thought proper to call to its service a German divine, whose name was familiar and in high honor throughout the country. The same persons acknowledged, that they had not the most distant expectation of his accepting of it, nay, that they were filled with anxiety, when at first, through feeling, it seemed to be favorably entertained.

The present general fund of the Seminary consists of about 10,000 dollars. The Synod has been long in arrears with professor *Nevin* for his unpaid salary, and he may see himself forced perhaps, in spite of all close husbandry to give up his situation, and seek another somewhere else that may afford him the means of subsistence. In vain is it endeavored to move the stingy rich farmers, the richest in America, to contribute towards the benefit of their Church The exertions made in favor of a German tendency in regard to theology and the Church generally, have already had the most salutary influence, and as long as they have are continued, a considerable portion of the Reformed Church will reflect most truly the German spirit; though it is to be feared, that all traces of it will be found, by the next generation, only under an English dress. Dr. *Nevin* himself, of Scotch descent, is not able, though fully at home with German writers, to hold his own lectures in the German language, and by the statutes is not allowed to do it. How far, in the mean time, the German element outweighs the English at present in the Synod, if not in the number of its representatives, yet at least in the strong power of inward superiority; was shown at the last synodical meeting. The two professors were charged before the Synod, by the whole Classis of Philadelphia, with a "dangerous Romanizing tendency." After full oral discussion, the Synod set the accusation completely aside, adding an honorable testimony to the faithful activity of the professors in their sphere of labor. Let us hope that the peace may prove a lasting one. As however the party which found its organ in the Classis of Philadelphia, was silenced in debate only by the great scientific superiority of the professor, without being at all inwardly satisfied and reconciled to their tendency and course; since moreover it is strongly backed by the deep, well nigh fanatical repugnance of all Puritan America to this tendency, and may point to the expected rupture of brotherly correspondence † on the part of the embittered Dutch Reformed Church as a melancholy practical consequence; it is to be feared, that assaults and conflicts may still be renewed perhaps with increased violence.

* Our German Reformed brethren indignantly deny that there is any foundation for this gross charge of most dishonorable dublicity.

† This has to all intents and purposes now taken place.

[The following which we take from the Lutheran Observer, is a most instructive article on the modifications which the religious views of every man of large and inquiring mind, more or less undergo; and it shows that only cast-iron minds can hold a cast-iron creed.]

MELANCTHON.—THE AUGSBURG CONFESSION, ALTERED AND UNALTERED.

The Augsburg Confession was delivered at the Diet of Augsburg, on the 25th of June, 1530. Melancthon who had penned the document, was an accomplished scholar and chaste writer; and anxious to have it clothed in the neatest garb, he frequently employed his pen in improving the diction and rounding and smoothing the sentences. This was his habit in relation to all his writings. In this way various slight alterations were made.

In the year 1531, Melancthon published an octavo edition in Wittenberg, which contained quite a number of variations; and every subsequent edition, during the ensuing eight or ten years, departed more or less from the original. The truth is, Melancthon as well as some others seem to have changed and softened down in the strong conception they had originally expressed, in regard to Christ's bodily presence in the Supper. As the Confession, however, was now no longer his own property, but that of the church at large, we cannot justify the liberty he took with it; and his distinguished contemporaries more than once reproved him for it. The gradual change in his own views, his pacific and amiable disposition, and his extreme anxiety to harmonize contending parties, were probably the true grounds on which he acted.

But it was not until 1540, that any material alteration was made. In that year, Melancthon published a Latin edition, and in the 10th article, which treats of the Lord's supper, he omitted the expression, *adsint et distribuantur*, and substituted the word *exhibeantur*, making the altered passage read thus: "*De cœna Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi vescentibus in cœna Domini*,"—they teach concerning the supper of our Lord, that with the bread and wine are truly *exhibited* (instead of "present and distributed") the body and blood of Christ, &c. Besides this alteration in the edition in question, the words "*et improbant secus docentes*, i. e. "and condemning those who teach otherwise,"—were entirely suppressed.

This is the great point at variance between the *altered* and *unaltered* Confession; the latter teaches that the body and blood of Christ are truly present and dispensed to communicants, whether they be believers or unbelievers, and rejects the view of all who teach differently; the former maintains that the body and blood of Christ are merely but truly "*exhibited*,"—symbolised or represented,—set forth by the bread and wine;—while the condemnatory formula or disapprobatory clause in regard to those who inculcate a different view is wholly omitted. It is proper to remark, that Melancthon had made other amendments in the 4th, 5th and 18th articles; but they were all unimportant except that in the 10th; and when the intelligent speak of the *altered* Confession, they usually have reference only to the alteration in the article respecting the Lord's supper.

While the Lutheran princes in general disapproved of this alteration, the followers of Calvin and Zwingel were gratified, and regarded it as an improvement. There is reason to believe that Luther himself did not sanction it, though it is not known that he ever publicly spoke against it. On the contrary, when the Elector of Saxony directed Dr. Bruck to reprimand Melancthon, Luther nobly interposed in his behalf, and wrote to him thus: "Finally, we pray you, that your grace would not write too harshly to Magistro Philip, and the rest of our friends that he may not grieve himself to death."

One of the causes why some of the Lutheran Princes and others objected so strongly to the altered Confession, was the fact that the papists and particularly the Jesuits were continually twitting the Lutherans with having again and again changed their ground. "You have repeatedly," said they, "altered your Confession; it serves as a cloak for every sect; it is a shoe which sits easy and fits every one." These taunts, though without any real foundation, except as to the Melancthonian alteration, injured the Protestant cause; and hence, in order to take from the enemy this plausible occasion of reproach, they felt that it was the more important to hold, so far as practicable, to the original ground on which they had planted themselves at Augsburg. But for this fact, Melancthon would undoubtedly have been treated with still more forbearance, and much more indulgence and liberality would have been exercised towards those Lutherans who in after years more or less changed their views in regard to the Lord's supper.

CHRISTIAN EFFORT AT HOME AND ABROAD.

The New York Commercial Advertiser, speaks on the subject of missions in language applicable to all cities as well as New York.

"On the comparative importance of carrying or sending the Gospel abroad, or personally and laboriously diffusing it at home, we cannot here enter. We may simply affirm that where there is religion, there must be care for the spiritual necessities of others. The two are inseparable. Christianity must be in earnest, or it is no longer vital and saving. Labor for the souls of others is the substance and evidence of its existence

Let us apply this. There are localities in this city, where the inhabitants are positively more degraded and wicked, than the 'untaught Indian's brood.'

Now these people are equally with those whose lines have been cast in pleasanter places, human creatures; the offspring, alas! how fallen, of Deity; responsible beings amenable to the great Judge of the whole earth And we cannot but think that these have the first claims upon the concern, sympathy and spiritual aid of the christian community, for these among other reasons:

They are easily accessible, at little peril and at less cost. There are no ocean chasms to cross: no dangers by land and water. They are subject to the laws which protect life and property, and though almost without the pale, they are within the limits, in the very heart of civilization. No costly outfit is necessary for those who go to labor among them, and no weary months, no vast expenditure of time, is needful for preparation for this work. But a more impressive reason than all these is this: All men are to be judged not so strictly according to the light they have, but according to the light that is within their reach. This is the condemnation that men *love* darkness rather than light, and undeniably the man who, surrounded by the blaze of gospel day, voluntarily remains in darkness and actual heathenism is a thousand fold more guilty in the sight of Infinite Justice, Truth, and Purity, than he upon whose gloom never broke a ray of hope—upon whom from birth to death never beamed the glorious Gospel of the blessed God.

The arguments which justify foreign, apply then with an immensely increased force to domestic missions.

We do not contend for abatement of sympathy or withdrawal of aid from those who dwell in the regions beyond—but we do ask for a more abundant evidence that Christians live in this city. Do labors and efforts for these outcasts at home bear any comparison with those made for others?

REMINISCENCES OF MR. ADAMS.

A WORD IN SEASON. A Correspondent of the New York Commercial Advertiser gives an illustration of the humorous trait in Mr. Adams's character. Shortly after his election to the Presidency, while he was receiving an assemblage of his fellow citizens at Baltimore, a young man, slightly inebriated, and who was known as a violent partizan of Jackson, came up to be introduced with others. Taking Mr. A.'s hand he said, with maudlin gravity: "I call (hic-up) to pay (hic-up) my respects to the President—but (hic-up) I'm a Jackson man, sir, and hope, sir, you'll take good care of our great and (hic-up) glorious constitution."—"I will, sir," replied Mr. Adams; "I'll do my best to take good care of the constitution of the United States; and I hope," he added in a whisper, still holding the young man's hand, "I hope you will take as good care of yours."

HIS REGARD FOR THE SABBATH.—The editor of the Christian Mirror relates the following.

He always dared to do right, or what he thought to be right. When minister to the Netherlands, and comparatively a youth, he was invited to join the severe ambassadors of different nations at that Court, in a gathering for social enjoyment, in which cheerful conversation, and gaming for amusement, we believe bore a part. Once they adjourned to a Sabbath evening. The time came and the Ambassadors collected; but the American minister was missing. It occasioned inquiry and disappointment; but presuming some special or invincible obstacle prevented his attendance, they said little of the circumstance, and adjourned again to Sabbath evening. But the American Ambassador did not attend. The next meeting was on a week-day evening, and the American was in his place. They were glad to see him, and signified their disappointment at his previous absences. Instead of making an apology, or assigning a fictitious reason, he frankly stated to them, that his principles would not allow him thus to employ any part of the Sabbath. He was born in a country settled by Puritans, of Puritan parents, who regarded the Sabbath as a divine ordinance. He had witnessed the good influence of religious observance in the greater intelligence, the pure morals, the energy, enterprise and orderly habits of his countrymen. As a friend of his country, therefore, he could not pervert the day, or use it for other purposes than those to which he had been taught to devote it, and seen it devoted—in whatever part of the world he might be, or by whatever different customs surrounded!

Now to those who know the "sneering" character of most Sabbath breakers, and think of the age, high rank and splendor of these men in connexion with the youth of Adams, it would be difficult to name an instance of moral courage superior to this. And it completely overawed his distinguished companions, and by instant and general consent they met no more on Sabbath evenings.

This anecdote we have not derived from any written reminiscences of Mr. Adams. We received it from an American, some years ago, who has few superiors as to his knowledge of both the written and traditional history of his country, and indeed of the world, and of the characters who have figured in it.

☞ The Boston Journal says the following was told by a clergyman in a neighboring town, on Sunday:

A member of the House who had been notorious for the bitterness of his attacks, both politically and personally, on Mr. Adams, was taken sick in Washington, and whilst lying in a critical situation, sent for the venerable sage. Mr. Adams immediately proceeded to the bedside of his suffering opponent, who, in faltering accents, earnestly entreated forgiveness for the abuse which he had heaped upon the old man, and assured him that at heart he entertained for him none other than feelings of respect, and was convinced of the purity of his character, and his integrity of purpose. Mr. Adams, in a letter to a friend, alluded to this circumstance as one which had offered him unmixed gratification.

A correspondent of the Salem Register, in the closing of a notice of Mr. Adams, remarks:—

"As a controversial writer, no man of the age could cope with him; and all who dared to measure a lance with him were not only unhorsed, but slain. His habits were pure, simple, and unostentatious even to awkwardness. He always arose before day, and when in health, made his own fire. He used great exercise, and was peculiarly fond of bathing and swimming. No one ever was more industrious, or sacrificed less of his time. He was one of the most prolific writers of the age. His journal, which he kept from early life, and which embodies all his conversations with distinguished men of his own and other countries, is, no doubt, the most valuable document in being, and a richer legacy to his children than the ample fortune he leaves. This fortune is not the result of a niggardly economy, (for Mr. Adams always spent more than his official income,) but of two successful speculations, and a great rise in value of his patrimonial estates. Mr. Adams leaves also copies of every letter he ever wrote, and amongst his voluminous productions are most able Eulogies on Madison, Monroe and Lafayette."

"Mr. Adams was a devoted and true disciple of Jesus Christ, whose Gospel was his daily study, and his life was illustrated by every Christian virtue. His letters to his son, and his lecture on Faith cast a blast on Infidelity, and breathed into the Christian the breath of life.

"Mr. Adams leaves a widow, to whom he was married in London, in 1797. She was the daughter of Col. Joshua Johnson, then Consul at London, and the niece of his brother, Gov. Johnson, of Maryland, a Judge of the Supreme Court of the United States, and a signer of the Declaration of Independence. Mr. Adams leaves also his youngest son, Charles F., who married a daughter of Hon. Peter C. Brooks, of Boston, and who has several children; and the widow of his eldest son, John, (who is also the niece of Mrs. Adams) with one or two children. He owned and occupied the mansion house of his father, in Quincy."

Of the class-mates of John Quincy Adams, the following survive in Essex County, viz:—Judge Putnam, Rev. Dr. Eaton, Hon. Leonard White—also Rev. Abiel Abbot, Judge Cranch, Rev. Dr. Packard, and one or two others.

THE GLORIES OF OUR MORTAL STATE.

The glories of our mortal state
Are shadows, not substantial things:
There is no armor against fate;—
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still.
Early or late
They stoop to fate,
And must give up their conquering breath,
While they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds:
Upon death's purple altar now,
See where the victor-victim bleeds!
All heads must come
To the cold tomb.
ONLY THE ACTIONS OF THE JUST
SMELL SWEET AND BLOSSOM IN THE DUST.

DEFERRED ITEMS.

DOMESTIC.

THE SPIRIT OF RECRIMINATION. In the leading editorial of the last Herald, the writer thus speaks of Protestant missions:

"It is plain that money is the main-spring of all this enterprise, and that instead of going for the conversion (this word is a misnomer when used by Protestants) of infidels, it is lavished on the pets of Calvinism. All this vast contribution is spent upon men living with their families at their ease, either at home or abroad. The *gist of the whole matter is this: the pay offered by the Board of Commissioners, is a temptation to young men to become missionaries, and thus give their support to Protestanism.*"

The writer goes on to say:

"But Protestanism is dying out; the whole system is now in convulsions. Witness the agony of the Calvinistic press,—its blasphemy and falsehood, misrepresentation and violence—sure presages of speedy dissolution. God grant to such as have been educated aliens to his Church,—who have tried every scheme to make their cause prosper, and at every trial failed, that they may have the spirit of meekness, humility, and the grace of sincere prayer; by these, and these alone, can they find the ark of safety,—the house built upon a rock—the Church, the fair spouse of our blessed Savior,—here they can find rest. And in the true Church their labors will not be in vain; every day, at home and abroad, will they see the triumphs of the cross; if humble and obedient, every day will add increase to their faith, and bring to them new consolation. But out of the true Church there is no salvation."

It may be difficult to decide which has the advantage in this trial of recrimination—the Catholics or Calvinists, or on which side there is most misrepresentation. The phrase "dying out," as the reader will see, is not for the exclusive use of Orthodoxy against Unitarianism, but is applied by the Catholics to Protestanism itself, and with about as much truth.

The Herald mentions several instances of recent conversions to Romanism,—one at Georgetown, D. C., eleven at Norfolk, Va., twenty-eight at Alexandria, Va, two at Walterboro, S. C., and one at Barnwell, S. C. It is, however, undeniably true, that the yearly conversions to Protestanism are greater than to Romanism.

NEW HOSPITAL.—A very eligible property near the public square, in the city of Milwaukie, has been purchased by the Right Rev. Bishop Henni, to be used henceforth as a public hospital. This building, which is now called "St. John's Infirmary," had been erected by a Protestant gentleman for some educational or other public purpose, but owing to the want of patronage the house and lot have been transferred by purchase to the Catholics. The new institution is to be under the direction of the Sisters of Charity. [Catholic Telegraph.

THE GERMAN CATHOLICS being in want of another church in the eastern part of the city of New York, have purchased the property, including the homestead, of Colonel Pendleton, for *ninety-five thousand dollars!* This valuable property fronts on Broadway, 590 feet, by 410 feet deep to Pendleton street, and extends north to Abigail street. It will be laid out in building lots which will meet with a ready sale, and at an advance sufficient to pay for the ground necessary for the church, school-house, &c. Col. Pendleton has very generously subscribed one thousand dollars towards the erection of the church.

DIOCESE OF RICHMOND.—The Sisters of Charity, under favorable auspices, have established an orphan asylum in Norfolk, and opened a school, in which young females are gratuitously educated.

DIOCESE OF GALVESTON.—Bishop Odin, of Galveston, is now on a visit to New Orleans, for the purpose of raising funds to meet various expenditures in his diocese. Eight years ago there were but two priests with him in Texas; now there are fifteen. At that time he had only three churches, now he has twelve, with five others in the course of construction. There are moreover, forty-two stations that are visited by the reverend clergy. Everything indicates the onward march of Catholicity in this newly created diocese. [Prop. Cath.

CATHOLICS IN BOSTON. The Catholics in this city number about 35,000. The whole number under the charge and supervision of the Bishop of Boston, (Rt. Rev. J. B. Fitzpatrick, D. D.,) in the States of Massachusetts, Vermont, New Hampshire, and Maine, is about 80,000.—Churches and stations in these four States, 77, clergymen, 49. The Catholic population in the United States, is estimated at 1,190,700; of the world, 163,000,000. [Boston Chronotype.

POPE PIUS IX. IN NEW YORK. The Journal of Commerce says, that a converted Roman Catholic Priest of New York City, who has in years past been quite intimate with the present occupant of the Papal chair, and who is perfectly familiar with his personal history, states that his first position of any prominence, was that of a membership in the *Garde Noble*. While thus engaged, he was induced to take a vow, threw up his office, and became a priest. Not long after, he went as a missionary to Chili, and while on his way, visited the city of New York. His stay in Chili not being very protracted, he returned to Italy, where he was appointed Papal Nuncio to Naples, and by a train of peculiar circumstances was made Cardinal, and finally was elevated to the Pontificate. It is difficult to say how far the impressions he received in America have influenced his subsequent actions.

INCREASE OF PROPERTY IN OHIO. The assessable property in Ohio has increased tenfold in the last fifty years, being twenty per cent. per annum.

IMMIGRANTS. Three thousand five hundred and eighteen immigrants arrived at the port of New York for the four weeks ending February 26.

JUVENILE DELINQUENTS. The Society for the Reformation of Juvenile Delinquents in New York, have issued their twenty-third annual report. There have been received in the House of Refuge, during the last year, 241 children. Remaining on the 1st of January, 1848, 304. The number disposed of during the year, 254. The disbursements during the last year were $23,394,75.

PRISON DISCIPLINE. In St. Louis they have just established a Prison discipline Society, and procured, as a beginning, a library of 150 volumes for the use of the prisoners in the county jail.

LOST CHILDREN IN BOSTON.—The Boston Depot for Lost Children, during the year 1847, restored 1500 children to their parents.

THE BEAM IN THY OWN EYE. Governor Whitcomb, of Indiana, in his late message, says, the cause of the war is, that Mexico did not pay the debt due our citizens; and a beautiful commentary is furnished by the message itself: *That Indiana has not paid the interest on her debt for five years!*

STATISTICS OF COLLEGES AND THEOLOGICAL SEMINARIES. At the recent Concert of Prayer for Colleges, held in this city, "Rev. Mr. Riddel gave the statistics of the Colleges and Theological Seminaries in the New England, Western and Middle States, as follows: Colleges, 110; Theological Seminaries, 30; 14 of these Colleges, and 6 of these Theological Seminaries were in New England.

The whole number of students in these Colleges was not far from 8,000; in 12 of the New England Colleges, the number of under graduates in 1847 was 1869, being sixty less than during the previous year. The whole number of graduates from these 12 Colleges during the year was 446; during the previous year, 389; from all the Colleges, about 1,000. The whole number of graduates since the organization of these Colleges, was 19,558.

In 11 Theological Seminaries, the number of students during the year was about 585; which is a falling off of about 1-6 since 1846.

Two new Theological Institutions and one College have been established the past year.

There have been revivals of religion in *eleven* different Colleges since the last Annual Concert, as follows: In the Wesleyan University, Ohio; in the Centre College, Ohio; in Wabash College Ia.; in Western Reserve College, Ohio; in Danville College, Ky.; Rutgers College, New Jersey; Brown University, Rhode Island; Williams College; Vermont University; Yale College; and Williamsburg College, Springfield, Ohio. [Traveller.

MIAMI UNIVERSITY. The *students* (?) of Miami University have had what they call a rebellion, during which they nailed up the doors of the Professors' rooms, spiked the key-holes, hid the bell in a well, cut the telegraphic wires, and performed several other feats of the like remarkable kind, for which some forty of them were suspended.

THE PRINCETON CHAPEL. The beautiful new chapel of the College of New Jersey at Princeton, we learn by the Whig, is so far completed as to be ready for use. The edifice is of stone, in the shape of a parallelogram, with a transept, making a cruciform building, with the top of the cross fronting the northeast end of the North College. Length of building 70 feet, breadth across the transept 54 feet, across the narrow part 34 feet. The doors are arched, and open into transept in front. If an Episcopal chapel had adopted so many Popish peculiarities, it would have been called Pusyite; but in good old Princeton, the cross and the cruciform must be orthodox.

VISIT OF MR. CLAY TO THE GIRARD COLLEGE. On Friday last, Mr. Clay visited the Girard College for Orphans, in compliance with an invitation extended to him by the directors of the institution.

The Hon. Joel Jones, President of the College, introduced Mr. Clay to the institution, in a brief but appropriate and beautiful speech.

Mr. Clay handsomely responded. He expressed his obligations for the kindness and distinction of his reception.

When this was over, one of the orphans, a sweet child, of frank, manly countenance, about nine years of age rose, and with the most complete self-possession, addressed the great statesman who stood before him as follows:—

"Mr. Clay—In behalf of my fellow-students in the Girard College for Orphans, I bid you welcome to our beautiful home.

It is little more than two months since we entered this noble institution, and we rejoice that it is our privilege to hail the Honorable Henry Clay as our first distinguished visitor.

We have neither cannon, trumpet, nor drum, by which to testify our joy, and to announce your entrance into this princely domain, for ours are the peaceful Halls of Science.

Although small in stature, our hearts are large and although we could not unite with the citizens of Philadelphia in greeting you on your arrival, we *here* desire to express our profound respect for the man who is now one of the first in the hearts of his countrymen."

Mr. Clay deeply affected, replied to the address of the little orphan pupil, and his address was beautifully touching. He expressed his gratitude for the handsome, distinguished, and cordial welcome extended to him by the orphans of Girard College. He said that nothing had ever afforded him so much gratification during his visit to Philadelphia. He charged them never to forget the benevolent author of the blessings they were enjoying, and so to act, that in after life, they might be an honor to the institution, ornaments to society, and acceptable in the sight of their Creator. [Evangelist.

A BEQUEST.—A wealthy gentleman by the name of Shaw has recently died in Baltimore, and has left by will fifteen hundred dollars to the Meadville School. [Palladium.

FOREIGN.

DEATH OF MR. RICHARDS. In the death of Mr. Richards, Minister of Public Instruction under the Hawaiian Government, the cause of civilization in the Sandwich Islands has experienced a serious loss. For a period of 24 years he devoted himself to it with most self-denying zeal, and the disease which has finally bereaved the cause of his valuable services was induced by his severe and unremitting labors. Mr. Richards arrived at the Hawaiian Islands in the year 1822, one of the second band of missionaries sent out to that groupe by the American Board. He early acquired an influence over the Chiefs, which he strenuously and steadily exerted for their moral and religious improvement. In the progress of things he was sent to the United States, to England, and to France, as a Commissioner with diplomatic powers, and returned after executing his commission to fill the important station in which he died. It was mainly through his labors that the Chiefs were instructed in the principles of civilized government. [Newark D. Adv.

A COLONY. The *Journal du Havre* of the 8th ult. contains the following:—"A colony of Communists, composed of seventy-five persons of all professions, uniformly clad, passed through the town to-day, and embarked in the American vessel Rome, bound for New Orleans. It is called the Icarian colony, and is going out to settle upon, clear, and cultivate a tract of land of 4,000,000 acres, on the Red River, in the State of Texas, which has been bought by the Society, the head of which, M. Cabet, remains in France. They live completely in common, with order and economy, and call each other brothers. They are furnished with all the necessary tools and implements for their undertaking."

PUSEYISM AMONG THE METHODISTS. Puseyism is said to be spreading among the Wesleyan Methodists in the west of England! At Bridgewater a circuit steward has been dismissed from the connection for this offence. It certainly is the fact, that the sons and other connections of some of the leading Methodists are virulent Puseyites. [Liverpool Times.

TOLERATION. At a recent meeting of the professors in the University of Konigsburg, it was resolved, by a majority of 22 against seven, that Jews as well as Roman Catholics should, in future, be admitted to the professorial chair of that university.

Dr. King under date of Dec. 27th, gives an interesting account of the formation of an Italian Church, by converted Priests from Italy. There were then in Malta, no less than seven priests who had left the Church of Rome. Two of these were Doctors in Theology and held high stations at Rome. Dr. King says that one of them, "Dr. Descantis, is worth fifty of Dr. Pusey and his associates."

BY HIS EXCELLENCY.
GEORGE N. BRIGGS,
GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS.

A PROCLAMATION
FOR A DAY OF PUBLIC
FASTING, HUMILIATION AND PRAYER.

By and with the advice and consent of the Council, I appoint THURSDAY, THE SIXTH DAY OF APRIL next, to be observed by the people of this Commonwealth, as a day of *Fasting, Humiliation and Prayer*.

The observance of religious ceremonies, when not prompted by right motives, and not flowing from sincere hearts, is injurious to those who perform them, and offensive to the Deity.

I do, therefore, earnestly request the good people of Massachusetts, to keep this, their annual Fast, in an appropriate

CHRISTIAN REGISTER.

BOSTON, MARCH 25, 1848.

THE BOARD OF EDUCATION.—THE CORRECTION OF MISREPRESENTATION.

It was not until last week that the "Eleventh Annual Report of the Board of Education," and also the "Report of its Secretary," were placed in our hands; and then we were able to obtain them only by personal solicitation. The Report of the Board is of special interest, and of special importance, the present year, from its comprising an official investigation of charges made by the Boston Recorder and the Christian Observatory, against the Normal School at West Newton. We give without further preface the document which contains the record and the results of this investigation.

"The Visiters of the State Normal School at West Newton have the satisfaction to report to the Board, the continued excellent condition of that institution. The Visiters still observe the same careful and thorough instruction, in all the branches comprehended in its course of study, which has, on previous occasions, been the subject of commendation.

As successive classes of pupils make their appearance, to fill the vacancies occurring at every term, it is gratifying to witness how constantly the general character of the school exhibits ardent zeal in the prosecution of its studies, cheerful submission to its discipline, capacity for mastering the tasks assigned, and, generally, those moral and intellectual qualities which Normal Institutions are so happily calculated to develop and strengthen, even in the brief term of that twelve months only, which the pupils usually find themselves able to devote to the course of Normal instruction.

Nothing has occurred in the school, during the year which has expired since the last report to the Board, to weaken these favorable impressions.

But the Visiters have to observe, with deep regret, that repeated attempts have been made, through the press, during that period, to deprive the teachers of this school of the public confidence, and prevent the school itself from extending its benefits to an important and influential class of our fellow-citizens.

The parties engaged in these attempts have been called upon either to produce the evidence of their charges, or to retract them, but they have not thought proper to comply with either of these demands. The Visiters have, in the mean time, made inquiry into the alleged maladministration of the affairs of the Institution at West Newton, and have found no evidence to support the imputations to which they have alluded. The allegations against the Principal, in particular, of designedly exercising a secret and insidious influence over his pupils, for the purpose of lessening their reverence for Holy Writ, and insinuating heterodox principles, the Visiters believe to be groundless, as they consider the attempt would be, at any time, a violation of the sacred trust reposed in that important functionary.

Independently of the improbability of such a charge, arising from the personal character of the Principal,—the honest openness, the frankness and candor of the man, and the single-hearted devotedness with which he has given his whole soul and mind to the laborious duties of his station,—we have the best evidence of its absurdity supplied by the subjects themselves of this alleged conspiracy, particularly from that portion of them who reject the principles which the accused party is supposed desirous of inculcating.

During the year when this accusation was given to the public, one half of the average number of the pupils of the school belonged to families, or were themselves members, of that religious communion, against the doctrines of which the Principal was supposed to be directing his sneers or plying his seductions. It would seem that no part of the school was more surprised at such charges than this portion of it. Without any comunication with the Principal, they united with the other pupils in the unanimous adoption of a series of resolutions in which the charges against their venerated instructor were, without any qualification, indignantly denied. The names of all the pupils of the school were signed to the resolutions, and the latter published in the Boston Courier—their publication having been previously refused by the conductors of the paper in which the accusation originated. The principal, at the same time, published a solemn denial of the charges against himself and the school, and challenged the production of any evidence in support of them. As none appeared, the Visiters see no reason to believe that any exist. They now leave the controversy, in the hope that the prejudices out of which it probably grew have disappeared, to give place to that enlightened support which a free people owe to all the institutions designed to guard and perpetuate their freedom.

J. W. JAMES,
H. HUMPHREY,
H. B. HOOKER.

Here are the names of Orthodox gentlemen, who we have no fear will fail of setting the matter right, if their testimony can be laid before the great body of the Orthodox. The entire Board add their sanction in a paragraph of their own Report, as follows:

"The Board ask particular attention to the Report of the Visiters of the school at West Newton. It will be found to contain the result of an inquiry into the state of the school, rendered necessary by charges which found their way into one or more religious newspapers, or, by publication in another form, attracted more or less notice. The Board unanimously concur with the Visiters in believing that the school has uniformly maintained the character which may be justly required of such an institution, and that the charges referred to can only be attributed to a culpable ignorance, or perversion, of facts."

It will excite some surprise in all in whom that feeling has not grown obsolete with long observance of phenomena in the same quarter, that when the names of the entire school, one half of whom belonged to Orthodox families, were appended to the series of resolutions exonerating their Instructor from the charges alleged, the conductors of the religious paper which published the charges, refused to publish the Resolutions; refused to come to the light themselves, and put their shadow in the way of others willing to see the light. A paragraph commenting on the course of these opposers, we transfer from the "Westfield News Letter," of which (as we understand,) one of the publishers,—"Porter & Davis,"—is a son of Rev. Emerson Davis, an Orthodox member of the Board.

"Notice was given to the authors and the publishers of the charges, in order that they might prove, or retract them. It was to be presumed, that if any thing hostile to the morals of the pupils, or anything at war with the views of orthodox Christianity, existed at West Newton, surely the editor of the Recorder, and others who are covertly insinuating and chargiug such misconduct, would be glad of an opportunity of proving the facts before a Board consisting of Rev. Dr. Humphrey, Rev. Horace B. Hooker, and John W. James, Esq., three gentlemen of orthodox sentiments, than whom few men are more able, and none would be more anxious, to do justice between the parties. But the editor and his colleagues did not appear! They did not embrace the opportunity to crush their enemy, as they might have done if they had been true to their statements. They had not the zeal for the morals of the pupils at the school, and the thousands who are destined to come under their influence, to appear before a tribunal of their own sect, and expose the iniquities of their enemies. They preferred rather to *appear* to be ignorant of this truth, and, from the covert of apparent ignorance, but of real malice, to assail the character of those whom malice only could injure."

But to err is human. Misinformation, if not misrepresentation, finds its way into the religious as well as the secular papers. It would seem to be a test of candor, certainly of true religion, to retract a slander when it has been refuted; at least, to go so far as to publish the refutation, and let all concerned judge for themselves. But what have the accusing Journals alluded to done in this matter? Have they retracted? Have they published the Report of the Visiting Committee? The following is all that the Christian Observatory has to say upon the matter:

"We have read with great interest the Eleventh Annual Report," &c. "The Report of the Board is brief and formal. It contains matters on which it might be well to offer some remarks. Their principal duty is to back up their visionary and controversial Secretary in all his transcendental schemes, and his dabblings and palterings with the 'piety,' and the unchristianized Christianity which shall be taught in our common schools. Besides this, it is the duty of the Board to whitewash, as well as may be, the Normal School at West Newton, with all its Parkerism and ultraism."

With this notice of the Report of the Board, the Observatory adds: "For the present we pass it by, that we may come at the more extensive and fruitful Report of the Secretary."

Such is the course pursued by a "Christian" Journal, which has on its printed covers the recommendations of the Reverend Faculty of Amherst College, who "commend it cordially to the confidence of all with whom their opinions may have influence;" of the Rev. Dr. Osgood of Springfield, who hopes its "success" will be "ensured;" of the Rev. Dr. Hawes of Hartford, Conn., who says that he "heartily approves its plan, its object, and its execution, and believes it "highly adapted to promote the cause of truth and piety;" of the Rev. Dr. Fiske, of New Braintree, who says that "its objects and the manner of accomplishing them cannot fail of securing approbation." The accusations of this Journal, with its course under their refutation, derive importance from the names, which upon its cover thus permanently endorse it. They are influential names in the Church. They may help still longer to perpetuate the misrepresentations. But the facts will find their way forth we trust to all. And it will then be decided whether there being now no excuse for "ignorance of facts," there does not remain "a culpable perversion" of them, irreconcilable with truth and candor, at war as well with the spirit of Christianity, as with the cause of Common Education. One thing the accused will gain—a firmer hold of the respect and affections of the people, as true worth shines out clear at last from the clouds of detraction that have risen around it from the Serbonian bogs of sectarian jealousy.

We quote the conclusion of the Report of the Board, as furnishing important information of their powers and their proceedings.

The prevalence of misapprehensions, which ought to be corrected, induces the Board to embrace the opportunity, afforded by the transmission of this Report to every town and school district in the Commonwealth, making an explanation of their powers and duties, to which they respectfully solicit the public attention. The Board of Education has been in existence for eleven years; it exists under a law which all may read in the Statute Book; all its reports and official transactions have been constantly subjected to public inspection; and yet there are those who seem hardly to be aware that its powers are exceedingly limited, and that it has never attempted to perform any acts, through its members or its Secretary, but such as the law requires.

The law referred to declares it to be the duty of the members of the Board "to make a detailed report to the Legislature of all its doings, with such observations as their experience and reflection may suggest upon the condition and efficiency of our system of popular education, and the most practicable means of improving and extending it." For the performance of this duty, it is necessary that the Board should be well informed of the state of the schools; and to this end they are authorized to prepare a form of School Registers to be kept by the teachers, and of School Returns to be filled up by the School Committees. The School Returns, together with copies of the Reports of the Committees to their respective towns, are annually transmitted to the Secretary of the Commonwealth; and it is made the duty of the Secretary of the Board to examine, collate, and arrange them in the best method for publication. Under his direction, an abstract of the Returns is annually prepared; and he himself, annually or biennially, prepares a compilation from the Reports of Committees, which, together with the abstract of Returns, is laid before the Legislature, and is afterwards furnished, in numerous printed copies, to the School Committees and teachers.

This useful and arduous labor of the Secretary cannot surely be regarded as the exercise of an authority, which, in the slightest degree, abridges the rights and powers of others in any way connected with the schools; and though he is enabled, from his position, and from the exclusive devotion of his talents and time to the objects contemplated in the establishment of the Board, to render many important services, (in the delivery of lectures and otherwise,) so far as he is requested to do so, it must be borne in mind that all which he has ever attempted has been to render such desired services, without assuming the direction or oversight of the schools in any manner whatever.

The Public Schools of Massachusetts are under the legal control of the Committees chosen by the towns. These Committees appoint the teachers, prescribe regulations for the instruction and government of the schools, and direct what books shall be used in them. The Committees are subject to many requirements in the laws of the Commonwealth; but they are not in any manner or degree responsible to the Board of Education, nor is that Board in any manner or degree responsible for the official acts of the Committees. If the Committees perform their duties, the schools become such as the law requires them to be; and any persons dissatisfied with the schools must complain of the law, rather than of those who administer it. The Board of Education has no other power than such as the law confers; and that is simply a power to collect and diffuse information, and to make suggestions to the Legislature.

The imposition, which, in one or two instances, has been attempted by itinerant book-venders, may have led some persons to suppose that the Board has authority to direct, or has at least undertaken, to some extent, to recommend, the use of school-books; but this, the members of the Board and the Secretary have always scrupulously refrained from doing, through any official acts, or by the official expression of opinion. In like manner, a false impression has probably been produced by those, who calumniously assert that the Board exercises a control over the annual distribution of the income of the State School Fund:—the fact being, that the distribution takes effect, upon compliance with certain rigid requirements of the law, the administration of which, in this case, is entrusted solely to the Secretary and Treasurer of the Commonwealth. Others, again,—perhaps not a few,—may have been deceived by a charge which has been insinuated, rather than openly made, against the Board and its Secretary, of attempting to interfere with religious instruction in the Common Schools, as well as in the Normal Schools; but this charge, to whomsoever it has been applied, or in whatever sense it may be construed, can easily be shown to be flagrantly unjust.

It is not known that there is, or ever has been, a member of the Board of Education, who would not be disposed to recommend the daily reading of the Bible, devotional exercises, and the constant inculcation of the precepts of Christian morality, in all the Public Schools; and it is due to the Secretary to remember that, in his Reports and Addresses, and in whatever form he expresses his opinions, he proves himself the unshrinking advocate of moral instruction upon Christian principles. Beyond what they may thus *recommend* and *advocate*, neither the Board, nor the Secretary, can exert any official influence upon the religious condition of the schools. The law, so far as it applies to this subject—in prohibiting the use of school books calculated to favor the distinctive tenets of any Christian sect—was not made by the Board, nor can the Board amend or repeal it; and, so far as the law operates in opposition to the views and wishes of any portion of the community, let it be reiterated, that the Legislature, and not the Board of Education, is responsible for it. The law, as revised in 1826,—eleven years before the establishment of the Board,—rests upon grounds of popular support, which cannot be relinquished, except with the relinquishment of religious liberty;—and there is, probably, no one sect which would consent that any other should exercise the authority which the law withholds from all. It is deemed not too much to affirm, that the entire course of the Board of Education has been in conformity to the letter and spirit of the law; and so far as the members or the Secretary are charged with any error, of omission or commission, in relation to religious instruction in the schools, they have only to refer to the design of the law, and the limitation of their powers and duties, and will be content to abide a strict and impartial judgment."

REV. DR. HUTTON AND G. E. E.

In the Liberator of March 17, is a letter from Rev. Dr. Hutton of England to the Rev. S. May, Jr., commenting on the notice which the letters from English Unitarians received from a correspondent of the Register, over the signature of G. E. E. That notice, the editor of the Liberator, or rather the *Vice* Editor as Dr. Hutton calls him, the "locum tenens" of Mr. Garrison who was then very ill—with characteristic alertness had put into his Refuge of Oppression, and denounced the writer of it as "a hater of God and man." Dr. Hutton thinks that the "Vice Editor acted illiberally in so doing," and "maintains that there is nothing in G. E. E.'s communication that would warrant" any one "designating him as a pro-slavery man;" but he perceives rather an "aristocratic" spirit in the notice—he dislikes chiefly the allusion to the "green grocers, dry-salters, muffin bakers," &c., &c.

Mr. May accompanies the communication with a few remarks in which he expresses his dissent from the charitable sentiments of Dr. Hutton in respect to the pro-slavery charge against G. E. E., and is as denunciatory as Dr. Hutton is charitable. The editor of the Liberator, who is now at his post, adds his approbation of the course of the "Vice Editor" in his absence.

It is proverbial that the men who give a joke can seldom take one. There is not a man in all America who indulges more in the jocose than Mr. Edmund Quincy who was the person alluded to as occupying the editorial chair in Mr. Garrison's illness. And we confess that we have relished not a little what we have deemed his sportive sallies, even when we felt ourselves probably included within the range of his shot. But he does not discern, or does not relish, humor in others. It would seem that he does not himself feel very merry when he produces merriment, and that his jokes mean something serious, at least with him. That is, his is not the play of humor, but the humor of vexing. It is no scintillation and coruscation of wit, but an intended gleam of a blade used to wound and to kill.

Now how stood the original matter of the discussion? Some six or seven Unitarian clergymen sent over an invitation to their brethren in England to meet us at our Religious Anniversaries. How did they receive it? They improved the opportunity to read us a homily on our sins. They sent all over England to obtain signatures to it. And what is the great sin for which they prepared this signal rebuke? It is having a slaveholder's name on the list of Vice Presidents of the Association; a sin which not one of the writers of the letter of invitation was aware of, and which, if they had responsibility in the act in question, would, under the circumstances, have been no sin at all. Indeed, the Association once had the name of a dead man on the Board of Vice Presidents. In the meantime the whole Board of Honorary Vice Presidents was dropped at the Annual Meeting of the Association, and that too without any body being aware of the proceedings that were going on in England. And what do the English brethren do when they learn the fact? Do they drop the matter? Oh, no! They do not like to lose their labor. They frame a preamble to meet the incongruity, and send over a letter which had already become obsolete in their hands. It was an awkward matter certainly, to make the best of it; and if "brother Jonathan" had done such a clumsy thing, we should never have heard the last of it.

Moreover, they must needs add the folly of registering the *occupations* of all the signers, and among "green-grocers," "muffin bakers," "dry salters" and other euphonious professional names of which we here in America know nothing, affixing the epithet of "gentlemen" to some of the names—a distinction which we democratic republicans eschew. For we think a grocer may be a gentleman, though he *is* a grocer. It was to ridicule this affectation, that G. E. E. made the allusions which Dr. Hutton most regrets. But Dr. Hutton will pardon us if we say to him, that it was the distinction which the English Reply recognised between gentlemen and grocers that savored of the "aristocratic" feeling which he condemns, and that such an aristocratic demonstration deserved the sally of our correspondent, which was certainly the offspring of the most thorough good humor.

In regard to the pro-slavery allegation made against G. E. E. and the Register, by Mr. Garrison and other anti-slavery exclusives, it has no more foundation than the charge of infidelity against Unitarians because they reject the doctrine of the Trinity, or of irreligion against Mr. Garrison for his heresies whether on the inward doctrines, or external institutions, of Christianity. From no person have we ever heard uttered more decided anti-slavery sentiments, than from G. E. E., both in and out of the pulpit.

TWO OPPOSITE STATEMENTS.

The Rev. Matthew Hale Smith, in a sermon delivered in the Marlboro Chapel in Boston, and published immediately in the Boston Recorder, has made a statement respecting the religious sympathies of the late Mr. Adams, which derives its importance from the fact that it has been copied into most of the Orthodox newspapers throughout the country. It is as follows: (we italicise a part.)

"Nearly twenty five years ago, he purchased a pew in the Second Presbyterian Church in Washington. *Since which time, when he has resided in the city, he has made it his regular place of worship, though occasionally he has attended church at the Capitol.* He need not have done so. He could have gone to an Episcopal, a Methodist, or Unitarian congregation. The latter has long existed at Washington, has always been feeble and needed aid. To reach the Capitol he must pass each of those churches, and could have reached either as readily as the Second Presbyterian Church."

Against this, we lay before our readers and before the public, the testimony of the Rev. Joseph H. Allen, pastor of the Unitarian church in Washington City, in a sermon delivered in Washington City, on the Sunday after Mr. Adams' death, and just published:

"We have followed him," said Mr. Allen, "with the watchful eye of personal interest and friendship, during the last years of his mortal pilgrimage. We have seen his venerable form as he stood among us, reverent before God, upright and firm before men; and have joined with him as he shared the devotions of our Church. We fondly remember how, but a few weeks since, (till he felt his duty to be to worship in the spot which was his, as it were, by prescriptive right,) neither age and feebleness, nor storm and darkness, detained him from his accustomed place on the Lord's day."

Now we do not deny Mr. Smith's intention to state what he supposed to be facts; but his credibility is quite another affair. Will the Orthodox Press that has published Mr. Smith's false statement, give their readers the means of correcting it? It remains to be seen.

These is other important testimony bearing on the question of Mr. Adams' doctrinal sympathies. The following is from a sermon by Rev. Mr. Burnap of Baltimore, an extract from which was "solicited for publication by a number of his hearers, who were struck with its beauty, force, and propriety." We copy from the Baltimore Patriot the second paragraph of the extract, italicising two sentences most pertinent to our purpose.

"But it is more appropriate to this place, to speak of his religious character. He was a daily student of the Bible, and knew it almost by heart. *The first time I ever saw him was in the house of God, then the political head of thirteen millions of people, meekly bending with a congregation of worshippers, to whom he was an utter stranger.* Soon after, I was called for a season to minister at the altar where he statedly worshipped. In the midst of the most pressing cares of state, with the affairs of this great nation continually pressing upon his mind and absorbing his time, twice upon the Sabbath he was seen in his seat to honor the worship of Almighty God, and to seek the blessing of Him whose kingdom ruleth over all. *And the last time I saw him, a few months ago, he was sitting as a delegate in an ecclesiastical council for the ordination of a minister of the Gospel of our faith.*—What a lesson is his life, of moral consistency and Christian fidelity! No act of it can be pointed out as tarnishing his name as a Christian and a man. What a bright exception in these days of moral degeneracy in high places! It is this last glory, that of Christian excellence, which made the sunset of his life so calm, so beautiful, so resplendent. It is the conviction that was borne upon the minds of all, that the Apocalyptic eulogy found in him its entire fulfillment, "On such, the second death hath no power." His life had been a blessing to the world, and he left it without a regret,—"He had finished his course, he had kept the faith." The conviction is felt by all, that when his Master shall call him to give an account of his stewardship, he may say, "Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more!"

THE NEW YORK RECORDER. This paper, quoting our brief commendatory notice of the Ministers' Address, in which we alluded to "the name of the Chairman of the Committee by whom it was drawn up," adds,—

"If the Register had designed to make an invidious distinction between Dr. Gannett and Drs. Waterbury and Stow, it could not have done it more pointedly. We are certain that the Register would not say that there was nothing in the names of the latter gentlemen to commend the address to notice."

We assure the Recorder that we *meant* no such "invidious distinction;" and if we had supposed our language would be so construed, we certainly would have expressed ourselves differently. We meant only to allude to the fact that the letter was the production of the pen of Rev. Dr. Gannett, and was one of the considerations which we hoped would secure the perusal of the letter.

For the Register.

REPLY TO THE CRITICISM ON JANE EYRE.

MR. EDITOR,—The critic of Jane Eyre in your last week's paper represents the opinions of the minority who dissent from the general tribute of admiration with which the book has been greeted among us,—with the exception however, that he goes farther than any of the class we have before met with, in denying its power and interest. To do this, is, at least, venturesome, in the face of the almost universal excitement the work has produced in the reading public—an excitement not paralleled by anything which has appeared since the Pickwick Papers, or the "Tales of Swedish Every day Life," and which, coming as the book does, unheralded, and resting on its own inherent merits, without even a name, would be accepted, one would think, in most literary courts as decisive evidence at least of power and interest, with whatever else of good or ill this might be combined. Some of the exploits in reading, to which individuals have been impelled under stress of the interest called forth by it, would be worth narrating, had we room. But our object is simply to give some of the more prevalent views of the book, which justify to our mind, the great admiration it has called forth, and which, we are free to say, we fully share. It is only by hearing both sides, which by good rights however should come from the same critic, were he of the highest order—that readers can arrive at true ideas on this, as on other topics.

First, as to the objection strongly brought against the book—that it is disgusting in its details. Since the appearance of the class of writers, of whom Dickens is the most prominent representative in English, and Sue in French, writers who unflinchingly shrink from no details however at first view repulsive, which are necessary to depict faithfully the depths of degradation to which our common humanity may sink, and who excite our sympathy by exhibition of the many redeeming traits of beauty by which, even there, it asserts its divine original, proving the power of circumstances to make or mar it, and the obligation that lies on those whose development has been aided by more propitious circumstances, to assist their less favored brothers in word and deed—since the appearance of this class of writers, whose advent is, to our mind, neither without meaning nor purpose, the reading public has been divided into two parties, touching this prominent peculiarity in their pictures.

The one consists of those in whom these fearful developments of what exists among us, produce only feelings of unconquerable aversion and disgust. Their refined minds and feelings are too much shocked and repelled, to be willing to see anything that is redeeming in the picture. It is too horrible to be true, or to be believed true, or at any rate too bad to be looked at or listened to. If such things really exist, which they are hardly willing to believe, they should be let alone, and be passed over in silence. Their repose should not be haunted or disturbed, nor the nostrils of their refinement offended by bringing near to them even in their imaginations so disagreeable things. Many of the same class can see nothing but evil in the democratic tendencies of our railroads and steamboats, which bring all classes in contact, refining gradually and polishing the mass at the expense often of disagreeable collisions, shocks, and encounters to the more favored. No good can come of it. Why have our corns trod on to no purpose!

The other of the classes in question believe that much good may come of it. With no less of real delicacy and refinement of mind and feeling, and with a no less naturally acute perception of all that is really disagreeable or offensive, their minds are so much preoccupied by other and higher feelings that they feel no disposition, if they ever think of it, to take offence. The reflection that all they thus see and hear, pertains to and affects the welfare of those bound to them by the bonds of brotherhood and the ties of a common nature and destiny, so absorbs every other sentiment that all in the matter which is merely personal to themselves is forgotten, and the more horrible the picture, the more fully and freely do sympathy and compassion flow forth and drown every lesser or more selfish feeling. As with one who should find a long lost and loved friend in the lazar house of disease or even in the abode of vice, poverty and misery, the only thought which fills the mind is, that here are brothers and sisters in this fearful condition, needing sympathy and help. And they feel that to turn away with the exclamation—disgusting! would be as little the index of true refinement, as of true heart and humanity. If help is not within their power, sympathy and compassion are. And they feel that disgust, like contempt, felt for anything which bears on it the stamp of humanity, indicates at least ignorance or thoughtlessness, in him who indulges the sentiment. And they shrink from no knowledge, however it may clash with preconceived tastes or educational refinements of sentiment, which may tend to enlarge or deepen their sympathies with man as man; feeling that the worst and lowest are generally what they are, not of choice, but of circumstances; and ever contain within themselves indestructible elements which under more favorable influences, in another world, if not in this, may raise them to their true elevation of manhood. They admit, and are ready to make allowances for, in others, as themselves, the overwhelming power of education—understanding by the term all the influences which surround the man from the cradle, and make him what he becomes—in making or marring the man, and can feel little but sorrow for the worst vices, crimes, or follies of mankind. And they look forward with hope, to the time when the happier influences which shall surround the cradle of every son of humanity born into this planet's life, will render needless—nay! impossible the fearful wrecks which now strew the waves of life and the shores which close in its waters. And they firmly believe that the first step in the progress toward this happier condition of things on earth, is the revelation and laying bare of these very horrid details which cause disgust in so many minds. The first effort in removing an evil is, to learn its nature and extent. And since to improve and perfect life, as found in themselves and others, is the work assigned to the race for their performance, individually and collectively, the first thing to be done, as they awake to the necessity and importance of the duty lying upon them, is, as it were, to take an account of life *as it is*, that they may know how best to go to work, to make it what it ought to be. To leave out of sight, in this account, all that would shock or offend our sensibilities, is simply to leave the greatest part of the work undone. The indication of awakening of the friends of humanity which these works show, both viewed as effect and cause, would, were we not keenly interested in learning all which the different experience and observation of others may supply of life in different places and under different circumstances from that which surrounds us, sufficiently counterbalance anything that might be otherwise unpleasant they contain. They alike awaken and prove the existence of an interest in those who most need an interest in others' sympathy and aid. They teach us what we did not before know or dream of, as to the condition of thousands of our fellow-beings, and thereby enlarge our sympathy and our charity. They teach us, too, humility when we see the advantageous comparison which, in point of real substantial worth, those reared under the most unfavorable circumstances will challenge with those whose lot has been most favored by fortune. And for all this we thank the writers, and rejoice in all the light they give us, sullied though it sometimes be.

All that we have said applies to the book before us. We have here presented to us, and with a masterly power of delineation not surpassed in any similar work that we know of in the language, the picture of a man of powerful, vigorous understanding, and naturally a most noble heart, full of the finest and loftiest feelings, but who, during all the earlier part of his career, had been the victim of the most untoward combination of circumstances. The selfishness of those near relatives to whom, if no where else on earth, we are accustomed to look, for justice at least, if not love, and the basest betrayal of his confidence and affection by those on whom they had been most freely lavished, had early wrecked his fairest hopes of happiness, trampled in the dust and turned to gall and bitterness his noblest feelings and sentiments, destroyed his trust in man and in virtue, and cast him adrift in the world, a prey to all the stings which outraged feelings and disappointed hopes inflict upon a sensitive and passionate nature, without the solace of friendship, affection or religious faith, and with no higher principles to guide him than was to be gathered from the habits and practices of the society in the midst of which he was brought up. Under such circumstances it was not to be supposed that he would escape the contamination of the vices which were fashionable with those among whom he lived. But still his better nature asserted herself in him. He became more and more wearied and disgusted with the life he led. But still there was an unsatisfied want in his breast. His affections had nothing to fasten upon. And, as must always be the case, under such circumstances, he was restless and unhappy. His God he had neither been taught to know or love. Of his fellowmen, he had so long seen and suffered from all that was worst in them, that he had learned to be distrustful of their virtue, and almost to loathe their society. He sought, in the affection of a woman worthy of his love, that which should fill the vacuum in his heart, solace the loneliness of his life, and by her gentle influence restore him to his early freshness of virtuous thought and feeling. He seeks his ideal long in vain. At length he finds it in the heroine of the tale whom chance had attached to his household in what was esteemed an humble, though important, station. She is a type of all that is most admirable in her sex, combined with a peculiar freshness and piquancy of mind and conversation which take hold of our sympathy and interest in the strongest manner, and keep them unflagging to the close. Indeed, it is solely to the exceeding power and skill with which these two characters are gradually, fold after fold, developed, that the interest of the narrative, which is not excelled in any work of fiction with which we are acquainted, is owing. The incidents are few and simple, and, with slight exceptions, not very exciting. With these two individuals we become interested as with personal friends. And we linger over the last few pages with the reluctance with which we should shake hands, for the last time, with travelling companions, with whom a few weeks' journey on the same route had made us intimately acquainted, and whom we might never see again.

She, who had lived in retirement, and had few acquaintances with men, except in her own ideal, in the course of their acquaintance conceives for him an attachment which is perfectly natural, and fully justified by the many noble qualities of mind and heart which still stand out firm and bold amid the many ghastly wrecks of his former life, and which promise, under her kindly influence, finally to shake off every foreign and unclean thing from about them. She sees in him, what it were much to be wished men and women every where were more willing or able to see, that the good which is there is natural and inherent, the bad an excresence, which like the weeds in a garden, has been suffered to gain a portentous growth from the want of proper cultivation of those good elements which, rightly cared for, would root out and extirpate the other. She loved him, as we all have to love one another, if at all, *in spite of his faults*, and because his excellencies vastly predominated over them.

The best proof of his own essential goodness of mind and heart is seen in the very fact of his becoming so strongly attached to one whose only attractions were the qualities of her head and her heart. The book teaches an admirable lesson which must be learned well by all who would either act or feel rightly toward the failings or defects of themselves or others—viz: that the body may sin without staining the soul to anything like a proportionate depth—the spirit being unwilling though the body is weak. A large portion of human sinfulness is of this nature; and hence one reason for the many and emphatically repeated injunctions of charity in dealing with our neighbors' faults—judging *not at all*.

The beautiful influence which a true and right minded woman may exert over a man through his affections, and without any design or consciousness even, which generally defeat their end, is no where more admirably depicted than here. The powerful, self-willed man is softened, and controlled, without her own thought or purpose, by the weak and gentle woman. To stigmatize as unbecoming, her listening to the tale of his past life from his lips, is, to our mind, but another instance of a morbid sensibility and mistaken and false refinement of delicacy, which, by its influence, is perpetuating in our midst some of the worst evils which afflict society. Is not the most of indelicacy and impurity in the minds of men, and not in things or topics? "To the pure all things are pure." "Honi soit qui mal y pense." "Extremes meet."

As to the intended deception in regard to the marriage, though we cannot wholly justify it, still the palliating circumstances are so strong that we agree entirely with the heroine in entertaining no stronger feeling towards him for it than compassion. We confess also, ourself, to a most decided feeling of regret, at the time, that she could not marry him; and, in our simplicity, conceived such a feeling the most natural and proper one, for her, in the world, under the circumstances. Why should not she, when she knew perfectly well that they truly loved each other, and were necessary, each to the other's happiness? That this should be the fact, seems to us rather a fault, if it be one, of human nature, than of the author or either of his characters. We confess, also, that the case he made out as to the real, bona fide nullity of his former marriage, to all intents and purposes, was, to our mind, a very strong, if not wholly convincing one. The author, it must be remembered, always keeps himself, and throws all his own weight, on the side of the strictest morality, whatever may be the doubtful *intentions* of any of his personages, for whose doings he is not responsible any farther than he sanctions or approves. If none of the characters in a novel were ever to do anything immoral, however moral the work might be, it would certainly never be read, or written. He paints life and men as he finds them, leaving the reader to pass his own judgment on their qualities. In truth, the book strikes us as being remarkably moral and healthy in its tenor, throughout. Or, if not *moral*, it is eminently *Christian*, both in tone, temper, and design. And it is a rather unfortunate circumstance that the friends—so meant—of morality should so often force us to the contrast we here indicate. If the matter of Christian Reformation, which is repentance, be any thing more than an abstraction, if it be a thing of life, as well as of the New Testament and sermons, then I know not where to look for a finer picture of its process and results than in the character of Rochester. And if there be anything Christian in pure, disinterested love, in strict, martyr-like adherence to principle against every temptation, in unshrinking, unselfish devotion and self-sacrifice for others' welfare, then have we in Jane Eyre's life and character an admirable example of the virtues that should adorn a noble Christian woman.

As to the character of St. John, we are very free to confess as strong a preference for that of Rochester as Jane Eyre herself exhibits. On the whole, it possesses higher excellencies, and not greater faults. Above all, it attracts, not repels, our human sympathies. St. John, though an admirably drawn representative of a class of men every where existing, and though possessed of many lofty traits of character, is of too cold a nature, and too much wanting in those gentler and more amiable traits which are essential elements in every true ideal of Christian character. In Jesus himself we find all these sturdier qualities, the same unflinching resolution and heroic spirit of self-sacrifice, combined with all that gentleness, amiability and readiness of sympathy which we are apt to regard as exclusively the properties of woman, so rare is it to find them in great perfection elsewhere. There is no greater or more fatal mistake than to suppose these two sets of qualities inconsistent with each other, and that true manliness is found in an abnegation of the latter. Where either is wanting, the character of the man is simply imperfect; and however we may accord our praise to *what there is*, we cannot but regret the absence of the equally essential part that is wanting. And we are not willing to admit the doctrine, that the necessary self-devotion required for the performance of the greatest work assigned to any man on earth—whether it be to wield the destiny of a nation, or to preach the truth to the heathen—demands the destruction or neglect of any of the finer qualities of our nature. The nature may be fully developed, and the work at the same time well done. "Do this, and leave not the other undone," is the injunction. Who ever had so great a work to perform as Christ? Yet where so perfect a character!

Much more we might add, but, perhaps, we have already said enough to fulfill our design in writing—to justify ourselves for the place we profess to occupy among the warm admirers of "Jane Eyre"—both for the exceeding ability and genius with which it is written, for the high tone of its morality, and for its eminently *Christian* spirit and design. G. W.

[*A lady was the author.]

For the Register.

"ANTI-SABBATH CONVENTION."

A call for an "Anti-Sabbath Convention" having been lately published, some questions were proposed in the Christian Register which were deemed by me as perfectly fair and decorous, and worthy of the serious consideration of a Christian community. These questions I hope will not be passed by unanswered, if it be possible to answer them as their importance demands. When there shall be an attempt to meet them fairly, from me, I trust, it shall receive respectful attention.

The only shadow of a pretext for abolishing the Christian Sabbath, or for discontinuing a holy observance of it, that I have been able to find, is in the fact that the time of keeping it is changed from the *seventh* to the *first* day of the week. But who will assert that the change of *time* for the performance of an act, necessarily renders that act, or the reasons for that act, void! If all the purposes for keeping holy the Sabbath may be as entirely effected on the first day as on the seventh day of the week, then the Christian is under the same obligation to keep the *first* day of the week as was the Israelites to keep the *seventh*. The Christian had a great reason for the *change* of time, that could be made without impairing the validity of the institution, it being to commemorate the spiritual creation to immortality in God's perfect love, a creation more glorious than the first.

Human nature continues unchanged. Now, as ever, the body requires relaxation, and in addition to this, the refreshing and invigorating influence of the mind enlightened and elevated. The *physical* constitution is blest by the elevating and restoring exercises of the mind on the Sabbath. In literal sleep the body wears the semblance of death, reposes as does the mere animal. The spirit requires, at least one day in seven, the living, active sympathy of our whole nature; the ear awake to listen; the eye lighted and looking upward; the voice with all its power of eloquence and melody to adore and praise, that the spirit itself may more truly live with a sense of God, inspired as the quickening, restoring light and glory of the Sabbath only have power to have inspire.

The change, as to the exact point of time for keeping the Sabbath, *in no way* materially affects the benevolent design of it. For the people of different continents, or far distant countries, to observe *precisely* the same hours as holy, is entirely impracticable. *Uniformity* among the people of the *same* country, as to the point and quantity of time is important, to prevent mutual disorder. The Sabbath was manifestly set apart as are night and day and the varying seasons, all distinct, but beautifully blended; each appropriated to a purpose which neither without the other could accomplish.

An Inquirer in a late paper asks if there is any better authority in the teaching and example of Christ for abolishing or repealing the law that requires that we shall not *kill*, than for abolishing or repealing any other law of the decalogue!" The answer to this shall be as direct and as fair as I am able to express in words. This is the law to which he refers. "Thou shalt not kill." Evidently this was given to man in his individual capacity. Thou shalt not kill as Cain from envy and malice killed Abel. And though Cain had been guilty of a murderous deed, no one was permitted to kill him. But from this I do not infer that he did not deserve death from the hand of *public justice*. "Thou shalt not steal." Thou shalt not, by fraud or violence, take another's property. But the law does not forbid us to take it *lawfully*. "Thou shalt not *covet*." "Thou shalt not *wrongfully* or *unlawfully desire* that which is another's right. This does not forbid the desire rightfully to possess that which another possesses.

The question proposed turns upon the true meaning of the verb "to kill." All murder is killing, but all killing is not murder. All killing, hardly any one will say is even inhuman, unjust or unkind. By the constitution of God "the wages of sin is *death*."

Will any charge God with inhumanity, or injustice, or unkindness, for annexing to sin this penalty!

For what purpose has God annexed this penalty which we so often see executed, but "by death to save from death!" The penalty is absolutely necessary to save the human race from the annihilating power of sin, and is therefore as benevolent as by infinite wisdom could be devised. The sacrifice of the safety of the innocent in the community to spare the blood-thirsty would seem to me the greatest conceivable cruelty, the most egregious violation of the principles of humanity. But should human government take life with malice prepense or in a spirit of vengeance, evidently it would violate the *intent* of the divine law. I see no reason why it is not the duty of human government, in all things as nearly as possible, to imitate the divine government. For abolishing or abrogating any part of the decalogue, all of which is holy, just and good, the teaching or example of Christ furnishes no authority that I have been able to discover.

What were the provisions of the Levitical law for enforcing the laws of the decalogue whether sanguinary or unwise, is a question entirely distinct from the principles of the decalogue as are the special laws of any government distinct from its constitutional law. J. R.

MISSIONARY CORRESPONDENCE.

We have obtained the article below from the Office of the Unitarian Association, for which the Secretary will please accept our thanks.

For the Register.

[From our Missionary brother at Aurora, Ill., Feb. 18, 1848.]

Dear Sir: Influenced by a deep sense of the paramount worth of the Christian religion, and of the importance of early efforts to plant it on its true basis of liberality, in the great the beautiful and the growing west, I volunteered as a pioneer in this great and good work. Three years last, October, I arrived at this place with my family, and after exploring the country around, I concluded to fix myself at this point, as one of considerable local importance, and here try, with the divine assistance, to introduce, and to establish the anti-sectarian character of the Christian religion. I found here a few friends to the cause I advocated. But without the promise of any foreign aid, or any Missionary support, I applied myself to the great work, trusting to him who fed the ravens that so good a cause, and so important truth as I advocated would raise up friends for the support of itself, and me.

After a few months labor, I received a letter from the General Secretary of the A. U. A., informing me that that Association had voted me $100 which was duly received to aid me in my labors for 1845. By whose favor I was introduced, and my circumstances represented to the A. U. A., I never had the pleasure of knowing. I presumed that some one who knew my labors, and the circumstances that surrounded me, had introduced me favorably to the Association, so that they did not consider that they were "voting money in the dark." I promptly acknowledged my gratitude to the Association for this timely and important aid.

The next year, (1846) being greatly afflicted with long and severe sickness, myself and my family, consequently cut off from my labors, and limited in the means of support, I was informed by our excellent brother Conant, that he was confident that the Association designed granting me the same aid for that year they had done for the previous, and he advised me to write to the Secretary on the subject. I did, and have received the second year's appropriation of $100. This (owing to the low state of the treasury) I did not receive till last fall, '47.

I have given you this brief history, my dear sir, to show you, (1,) how I came here, and so far as I know, how I became connected with the Association. (2.) To show you that *I* have no desire to keep myself in seclusion, or to receive money for the appropriation of which I am not cheerfully to render a full account to the donors.

In relation to my labors, I will say, that since I have been in this country I have travelled more or less and preached in five different Counties, but have devoted my labors mostly to this village, and the vicinty. Here I have generally had regular Sabbath appointments, with two congregations; the one three miles, the other six, in important country neighborhoods. In all the places I have had full houses, and respectable congregations, and some warm and devoted friends. In this village I organized a Church of sixteen members. Six of them had formerly been members of Christian Churches in other places, two had been Baptist, five had been Presbyterians, one an Episcopalian; the others converts from the world. We had in one Sabbath School last summer about seventy Scholars, and in another school, three miles out, about thirty scholars, all in a flourishing condition with a growing influence. Last year I preached *forty-four funeral sermons*, which was about three-fourths of all the funerals in the place and vicinity. We made efforts last year for a Church, and were in a fair way of advancement when I was taken sick. That was in August last. After partially recovering from a severe run of fever, I was taken down again, making in all some four months of sickness. The consequence was a suspension of all our operations, and as my sickness affected my vocal organs seriously, I have not preached since, except a few funeral sermons, which have been delivered under great embarrassment, making six months in which I have necessarily been silent. The suspension of our meetings and our Sabbath school has very much reversed our prospects. Still we have here many warm friends.

The religious condition of this country, it would be difficult accurately to represent. There are a great variety of sects, seeking to establish themselves, and striving for pre-eminence. The Presbyterians in this place are of the New School, Oberlin, Liberty party perfectionists, professing great liberality and advocating "*christian union.*" But the basis of their union is TRINITARIAN, OBERLIN, LIBERTY PARTYISM. *Ashed* quite too *short* and a *covering* quite too *narrow* for high souled and full hearted Christian men. These claim a leading influence, and make valiant fight against all forms of heresy, and especially against those who believe and advocate the doctrine of the Divine Unity. With the Presbyterian Minister I had an extensive public discussion of the doctrine of the Trinity, which resulted in the convincing of many, of the truth of the Unity of God.

The Episcopal Methodists are here the most numerous, and perhaps, at present, the most liberal, and the most useful. They have uniformly been friendly to me, and what was remarkable, during the discussion of the doctrine of the Trinity kept quiet, and neutral. The Baptist influence is very limited, but what there is, is Calvinistic.

Freewill Baptists, and Wesleyan Methodists have each struggled hard to maintain a hold on life here, but have finally died with internal weakness. The Universalists are numerous, but their influence, at present, is prostrate. A doctrinal religion, without an inward living spirit does not and cannot meet the wants of human nature, in this world of trial and affliction.

The Episcopalians with their high pretentions to Apostolic succession, and exclusive claims as "THE CHURCH" have also entered the lists, and are struggling hard to obtain public favor. And the Roman Catholics with less noise, but with equal energy, are striving to plant themselves among the Protestant sons of the Pilgrims in this land of beauty and of wonders. Amid the bustle, the collision and the confusion of these struggling sects, stands the little band of liberal Christians, shouting "Glory to God in the Highest, peace on earth and good will toward men," seeking the good and the pure from among all these conflicting elements, and striving to embrace them all in the bonds of a holy fraternity. But you will not wonder that sometimes their voice is lost in the air, and their progress slow. Still we believe that truth, liberty and virtue will yet triumph upon the earth.

But to a perfect triumph, we need a more perfect, deep, and abiding piety. If our doctrine is truer, so should our lives be purer, and our devotion deeper than that of others.

We need only a Ministry here that fears God and loves man—that is willing to labor and, if need be, to suffer and to make sacrifice for the truth; a ministry that enters into the condition, the wants, and the sorrows of the people, a ministry that will endure for them, sympathize with them, instruct, and guide them in the ways of truth and holiness.

I perceive that I am overleaping all bounds. I will close by saying that my vocal organs are improving, and I hope soon to be able to devote myself again to the work of the ministry. Yet I have many fears that for my own health, and that of my family, I may be obliged to leave this climate. On this however I have not yet determined. Till then I will make no call for books or tracts.

In behalf of the A. U. A., you will accept my thanks for their kindly proffers. I shall be happy to receive any suggestions, at any time. And hereafter you may expect to hear from me again. Yours in a Christian fraternity.

To the Editor of the Christian Register.

Dear Sir: I prepared the accompanying note, to correct certain statements in Mr. M. H. Smith's Sermon on the character of Mr. Adams, which affect the position and character of our Church in Washington. If it is not inserted in the Recorder of next week, (March 17,) I wish you would ascertain whether its publication is *refused;* and if so, insert it in the Register with this explanation. Yours truly, J. H. A.

A LETTER FROM REV. J. H. ALLEN TO THE BOSTON RECORDER.

DEAR SIR,—Seeing yesterday a copy of your Sermon on the death of ex-President Adams, published in the Boston Recorder, and finding in it one or two statements calculated to give an erroneous impression, (though doubtless true in themselves,) I hope you will suffer me to correct or qualify them, by causing the following to be inserted in the Recorder.

1. The "Unitarian Church of Washington," of which I am now pastor, has been in existence twenty-seven years; during all which period, with the exception of a few short intervals, Unitarian preaching has been sustained, frequently of the very highest order and by preachers of the first eminence, by the exertions of the friends of "Liberal Christianity" in this place, aided only by such members of Congress and others, as have been for the time worshippers in that Church. At two different times donations have been received, to assist in redeeming a debt incurred in building the Church, owing to the financial embarrassments of some of its most liberal friends. That debt however is nearly discharged; and we have a fair prospect of being, within a few months, almost the only Church in the city, wholly free from a burden of that sort. The Church so generously relieved by Mr. Adams, as I am informed, is now closed.

2. At the first gathering of this Church, in 1821, while Mr. Adams was Secretary of State, he was a constant attendant upon its services, then held in a small and inconvenient Hall; and was reproached in public by one of the clergymen of the city, for attending a "Unitarian Conventicle" instead of a "Christian Church." While President, he was in the habit of *walking* twice every Sunday from his residence, a distance of about a mile, to be present at the Unitarian house of worship. During the month of November last, (the only time as to which I can give my personal testimony,) he was a constant and diligent observer in our services; and we shall all long remember both his feeble step, as he had to be supported from his carriage to the door, and his presence on a dark and stormy evening, as one of the small audience there assembled.

It is with great regret that I am compelled to *appear* to claim any sectarian advantage from the example of a distinguished man; and nothing but a sense of obligation to vindicate the position of the Church I represent, and to correct the unintentional misrepresentation conveyed in your discourse, would induce me to come in collision with your statements. I do not say whether Mr. Adams was or was not a Unitarian. He chose to leave his opinions in controverted matters undefined, for which he has been by some severely blamed I trust we can all honor the high Christian character and integrity of the man, without urging the painful and unworthy contention as to the speculative points of his religious creed.

Trusting in your candor, that you will cause these statements to appear in the same publication in which you have given your own,

I am, your obedient servant,

JOSEPH HENRY ALLEN.

[The above Correspondence was received after the setting up of our editorial on the "Two Opposite Statements." We insert it to the exclusion of several book notices &c., which would otherwise have been given. The Recorder of Mar. 17, and also of Mar. 24, has been issued; but neither Mr. Allen's letter appears, nor any acknowledgment of its reception. And we confess we have no expectation that the Recorder will ever lay the correction of its error before its readers. [Ed. Reg.

GENERAL INTELLIGENCE.

ELECTION SERMON. Rev. Dr. Pierce has signified his acceptance of the appointment to preach the Election Sermon for the year 1849.

REPRESENTATIVE FOR DISTRICT No. 8. In the selection of the Hon. Horace Mann as candidate for the place vacated in Congress by the death of John Quincy Adams,—which nomination Mr. Mann has accepted,—the Dedham Convention have exercised a sagacity which will ensure their success. Himself no aspirant for the office, he will, nevertheless, bring to it qualifications which will nobly fill it. Much as we shall regret the loss to the cause of education in Massachusetts, we believe that his elevation to Congress will be connected with the wider diffusion and surer ultimate efficacy of the principles in behalf of which he has labored with such self-sacrificing toil.

ROMAN CATHOLICISM IN CINCINNATI.

The Boston Recorder publishes the following letter from Professor Stowe, of Lane Seminary:

CINCINNATI, *Feb. 15th*, 1848.

MESSRS. EDITORS:—We are endeavoring to gather accurate and full statistics of the state of religion and education among us, both for our own benefit and for the benefit of our friends at the East. The following table, prepared by three of our brethren, whose names are signed to it, is one result of their endeavors.

In 1833, when I came here, the whole population of the district included in the following table, was about 30,000. The population, therefore, has rather more than quadrupled in 15 years. In 1833 the Roman Catholics had only one church, and only one school of any note, and probably not more than 4,000 or 5,000 people. Their increase, therefore, has been nearly tenfold, mostly by immigration. There have been some striking cases of conversion in *fashionable life* from Protestanism to Romanism, and in *common life*, not a few conversions both ways. As to numbers, I should think the conversions would pretty nearly balance each other; but if there is any advantage it is on the Roman Catholic side thus far.

During this period the evangelical Protestant sects have increased about 35 per cent, except the Methodists, whose increase has been larger; but I do not think that even the Methodists have kept up with the increase of population.

Previous to 1829 the Catholic population was very apt to be absorbed by the Protestant, and of this bishop England often and loudly complained. Since then, vigorous measures have been taken to prevent such a result, and with very considerable success. In fact, ever since Nookhasm, the present general of the Jesuits, was elected to office in 1830, and held at Rome, his great consultation with the chief men of the order called together from all parts of the world, the Catholic operations have been conducted with a vigor and efficiency which had not been known before for many generations. They have taken advantage of the coldness and alienation and quarrels of Protestants, and have gained with amazing rapidity.

Protestants must stop their dissensions, they must in right hearty good earnest take hold of the work of education, and in the spirit of peace and of love and of a sound mind, preach every where the glorious gospel of the blessed God. If they take this course they are safe; if they take the opposite, they are ruined, and they deserve to be.

But I will not longer detain your readers from the statistical table.

Truly yours, C. E. S.

The following is the substance of the Report of the Committee alluded to.

Population of the city	125,000
Catholic Germans	30,000
Catholic Irish, English and American	10,000
Protestant Germans	13,500
German Jews	1,500
All others	70,000
Value of Catholic Church Edifices	$344,000
School and Charitable Edifices, &c.	105,000
Total,	$449,000
Number of Catholic Pupils in Schools	3,502
" Priests	21
" Stations	15
" Societies Fraternales	15
2 Papers (1 in English and 1 in German)	
Private Catholic Property not large, but increasing.	

NEWS BY THE CAMBRIA. The occurrence of another Revolution in France has broke upon the world like a hurricane, which rising suddenly has accomplished its awful effects in almost an instant of time. The removal of Louis Philippe has been as the whirling of a leaf from its place by a violent wind. There is no phenomena in nature—no hurricane, or earthquake, or tumult of the seas, to be compared with these awful surges of human beings. We think of the sublime song of the Jewish minstrel:—

> "The floods have lifted up, O Lord,
> The floods have lifted up their voice;
> The floods lift up their waves.
> The Lord on High is mightier
> Than the noise of many waters,
> Yea, than the mighty waves of the sea."

Through the past tumults and lawlessness of France, there has been a sure growth of order and freedom. We hope and believe that the present Revolution will minister to the same end. If only the people could have forborne all acts of violence and bloodshed! If they could have refrained from the wanton destruction of property! We wait in uncertainty to know whether the tumultuous roar of the waters has increased and wrought greater devastation, or have changed into the greater might of quiet and stillness.

The particulars, of course, we cannot give. We present a mere sketch from a very full and lucid account in the Evening Journal, of Monday, before us.

The French had adopted from their English neighbors the custom of public banquets, at which were discussed the topics of political reform. They spoke freely of the government which had grown unpopular, and omitted drinking the King's health. At the opening of the Chamber, the King in his speech denounced the Banquets, and stigmatized the Deputies who attended them as promoters of anarchy and discord—whereupon the Deputies determined to get up a Banquet to be held in Paris under their own auspices. An obsolete law of 1790 was brought forward against them. M. Guizot pronounced them illegal, and declared he would not permit them. The crisis hastened. Sunday, Feb. 20, was the day appointed for the Banquet. It was deferred until Tuesday, at which time the Deputies resolved to go in a body to the place of meeting.

On *Monday*, the Government made known its intention to resort to measures of force to stop the Banquet. The Chamber of Deputies immediately adjourned to the house of Odillon Barrot, where they came to the conclusion, which they made public, not to attend the proposed Banquet. They entrusted the citizens to abstain from all public assemblies, and to refrain from all acts of violence, and they gave assurance that the new duties imposed on them by the measures of the Ministry they would not fail to fulfil. Along with this notice came Proclamations from the Police forbidding the Banquet, which were placarded on the walls, but were as soon torn down. In the course of the night, cries of "*Vive la Reform*" and "*A bas Guizot,*" were heard from various quarters.

On *Tuesday*, at an early hour, crowds began to throng the thoroughfares, most of them of the working classes. About twelve, a long procession of students arrived at the *National* office, with a copy of a petition they had addressed the Chamber for the impeachment of Guizot, and soon after this a dense mass, mostly wearing *blouses*, formed in the Rue Royale, and marched to M. Guizot's Hotel, singing the refrain of the *Girondins'* death song in one of Dumas' dramas:

> *Mourir pour la patrie,*
> *C'est le sort le plus beau, le plus digne d'envie.*

By the interposition of the municipal Guards, the avenues about the hotel were pretty well cleared by one o'clock; but the mob remained near on both sides of the cleared space in front of the hotel, singing the Marseilles' Hymn, and shouting their various cries.

Soon the insurgents began to organize a systematic opposition to the troops, to seize arms from gunsmiths' shops, and throw up barricades across the streets.

In the evening the work of barricading the streets was continued, lamps were broken, but the Municipal Guards prevented further acts of violence.

Wednesday, Feb. 23. The National Guard gave their voice with that of the people for Reform and the Dismissal of Guizot. The cries of the masses still continued in the streets. The night was occupied in the further construction of barricades, to form which they tore up trees and lamp-posts, and in their haste took whatsoever they could lay hands on for the emergency.

Thursday, Feb. 24, opened with tearing up the rails, and cutting off all connection with the interior. At noon, the following proclamation was posted.

"CITIZENS OF PARIS.—The King has abdicated. The crown bestowed by the revolution of July, is now placed on the head of a child, protected by his mother. They are both under the safe-guard of the honor and courage of the Parisian population. All cause of division amongst us has ceased to exist. Orders have been given to the troops of the line to return to their respective quarters. Our brave army can be better employed than in shedding its blood in so deplorable collision.

My Beloved Fellow Citizens!—From this moment the maintenance of order is intrusted to the courage and prudence of the people of Paris, and its heroic National Guard. They have ever been faithful to our noble country. They will not desert it in this grave emergency.

ODILLON BARROT.

Just then the *tocsin* was sounding from all the steeples, and the drums beating to arms. The Palais Royal had been sacked, the furniture burnt, and five hundred lives sacrificed. The King now left the Tuilleries for Eu, and the Duchess of Orleans with the heir apparent repaired for protection to the Chamber of Deputies. No sooner had they left than the insurgents occupied it and commenced destroying furniture and pictures, drank the wine in the cellar, and leaving nothing undemolished but the *throne*, afterwards carried that in procession to the Place de Bastile, *and broke it to pieces.*

The Chamber of the Deputies now presented a most exciting scene. The hall was entered by a multitude of armed men, and National Guards. M. Dupin arose and announced the abdication of the King in favor of his grand son, and conferred the regency on the Duchess of Orleans. A voice from the public gallery cried, "It is too late!" An indescribable tumult here took place. The National Guards with a number of Deputies, rallied round the Duchess and her children. Amid tumultuous and deafening cries, some for one thing and some for another, a Provisional Government was at last appointed, which was received with the cry of *Vive la Republique!*

Friday, Feb. 25, the Provisional Government issued their inaugural Proclamation as follows:

TO THE FRENCH PEOPLE.

A retrograde and oligarchical government has been overthrown by the heroism of the people of Paris.

The Government has fled, leaving after it a trace of blood, which precludes forever its return.

The blood of the people has flowed as in July; but this time the generous blood shall not be deceived. It has achieved a national and popular Government to accord with the rights, the progress, and the will of this great and generous people.

A Provisional Government, sprung by acclamation and urgency from the voice of the people, and the Deputies of the Departments in the sitting of the 24th, is invested momentarily with the care of the organizing and ensuring the national victory.

It is composed of—

MM. DUPONT (de l'Eure,)
LAMARTINE,
CREMIEUX,
ARAGO, (of the Institute,)
LEDRU ROLLIN,
GARNIER PAGES,
MARIE.

The Government has for Secretaries—
MM. ARMAND MARAST,
LOUIS BLANC,
FERDINAND FLOCON.

These citizens have not hesitated one instant in accepting the patriotic mission imposed upon them by urgency.

When blood flows, when the capital of France is on fire, the commission of the Provisional Government is derived from the public peril and the public safety. The whole of France will understand it, and will afford it the concurrence of patriotism. Under the popular government proclaimed by the Provisional Government, every citizen is a magistrate.

Frenchmen, give the world the example that Paris has given to France; prepare yourselves, by order and by confidence in yourselves, for the powerful institutions which you are to be called upon to give to yourselves.

The Provisional Government wills for a REPUBLIC, saving the ratifications of the French people, which is to be immediately consulted.

Neither the people of Paris nor the Provisional Government pretends to substitute their opinion for the opinion of the citizens on the definitive form of the government, which the sovereignty of the nation will proclaim.

The unity of the nation, formed henceforth of all the classes of the nation which compose it;

The government of the nation by itself;

Liberty, equality, and fraternity, for principles;

The People, for motto and *mot d'odre;*

Such is the democratic government which France owes herself, and from which our efforts should be insured.

The following order had also been issued—

In the name of the French People—

It is interdicted to the members of the Ex-Chamber of Peers to meet.

Paris, 24th February.

A magnetic telegraph from London to Liverpool, had announced that Louis Philippe had reached the south coast of England on Saturday, Feb. 26.

The people hold the metropolis. Further advices will be looked for with intense interest.

In the last session of the Chamber of Deputies, it declared itself *en permanence*, and evidently showed a desire to support the Count de Paris, with the Duchess of Orleans as Regent, the idea of a Republic not pleasing Odillon Barrot and a majority of his colleagues. But it will be hard for him to act the part played by Lafayette in 1830. Ledru Rollin and the Radicals are determined upon a REPUBLIQUE FRANCAIS, modelled after that of the United States.

It may not be amiss to add that Lamartine, whose book has done so much to bring about this crisis, is an old Carlist, and in favor of the restoration of the Duke de Bordeaux.

SWEDEN. Dr. Lilliewalch, of Stockholm, having caused searches to be made in the marshes of Scania, has discovered the skeletons of men and animals in a remarkable state of preservation. Near them he also found arms, instruments for sport and fishing, and utensils of different descriptions, all of which are in stone, showing that the use of metals was unknown when they were made. They belong to those primitive people of whom traces remain in the traditions of the North, but whose race is now extinct. Dr. Lillewalch has placed his discoveries at the disposition of the Minister of Public Instruction of France.

THE ROTHSCHILDS AND OUR LOAN. The *Courrier des Etats Unis*, in announcing the fact that a large part of the late government loan was taken by the Rothschilds, says that no late event has made more impression on the public than the re-appearance of that great house in the American Exchange which it had abandoned since the crisis of 1836 and the downfall of the Bank of the United States.

TOWN SWALLOWED BY AN EARTHQUAKE—MALTA. The Neapolitan steamer Capri has brought intelligence from Syracuse that the earthquake which was felt here on the 11th had laid the city of Augusta in ruins. The first shock was felt at one, P. M. and was so violent that all the people fled from their houses. The following one, a few minutes afterwards, destroyed the whole place except twenty-seven houses; the mole sank, and where it formerly stood there was no bottom at fifty fathoms. The last accounts received at Syracuse state that thirty-five dead bodies had been found and fifty-nine wounded recovered from the ruins. The earthquake was also felt at Noto, Syracuse, and Catania, with partial damage, and at Messina, without damage.

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. march25

☞ REV. R. C. WATERSTON, at TREMONT TEMPLE, on Monday Evening, 26th inst, at 7½ o'clock, will deliver a Discourse, "ON THE MORAL ASPECTS OF THIS CITY AT THE PRESENT TIME." Clergymen and the friends of the Ministry at Large are particularly invited to be present. march25

☞ ORDINATION. The Ordination of Mr. Arthur B. Fuller as Pastor of the Unitarian Society in Manchester, N. H., will take place on Wednesday Evening, 29th inst, at 7 o'clock.

☞ Sermon, by Rev. F. D. Huntington, of Boston. march25

☞ REMOVAL. The Irish Protestant Society, of which Rev. J. Fisher is Pastor, has removed from Washington Street, to Harmony Hall, No. 21, corner of Hanover and Cross Streets.

Divine Service every Sunday at the usual hours, and devotional exercises in the Evening at 7 o'clock.

☞ The Communion of the Lord's Supper, will be administered tomorrow afternoon. march25

MARRIAGES.

In Waltham, on Sunday, March 12, Mr Amasa Coye, of this city, to Miss Georgiana E. Fiske, daughter of the late Hon. Lake Fiske, of W.

In Portland, 9th inst, Capt Albert Jewett to Miss Ellen, daughter of the late Capt Steward Porter, both of P.

In St. George, N. B., 29th, Mr George W. Howe, Esq., of Eastport, to Miss Harriet E. Robinson, daughter of K. G. Robinson, Esq., of St. George.

In Baltimore, on the 14th inst, Mr Aulay Brown, Jr., to Miss Eliza A. Smith, of that city.

DEATHS.

In this city, March 17th, at "The Boston Female Asylum," very suddenly, of croup, Josephine Hawes, 5 yrs 8 mos.

March 18th, Mr Joseph Champney, 65.

In Concord, Mass., March 16, Mrs. Ruth Moore, wife of Capt Abel Moore, 66.

In Roxbury, 18th inst, Francis Amory, oldest son of the late George A. Goddard, Esq., 5 yrs 9 mos.

In Rutland, Mass., Sept. 8th, Mr Francis S. Hooker, son-in-law of Capt. Jonas Cowden, 41. Nov. 19, Mr John Cowden, eldest son of Capt. Jonas C., 36.—Dec. 31st, at the residence of the late Francis S. Hooker, Capt. Jonas Cowden, eldest son of Mr James Cowden, 59. Feb. 10th, Mr James Cowden, a Revolutionary pensioner, 92. March 3d, Miss Lucy W. King, daughter of the late Mr Daniel K., 21.

In Providence, on Friday evening, March 10th, Mary C. Bullock, youngest daughter of Calvin J. W. Bullock.

BEAWARE OF COUNTERFEITS AND IMITATIONS. The unparalleled and astonishing efficacacy of Dr. Wistar's Balsam of Wild Cherry, in all the diseases for which it is recommended, curing many cases after the skill of the best physicians was unavailing, has effected a large and increasing demand for it. This fact has caused several unprincipled counterfeiters and imitators to palm off spurious mixtures, of similar names and appearance, for the genuine Balsam. Some are called "Syrup of Wild Cherry."—"Balsam of Spikenard," "Wild Cherry, Comfrey," &c. Another, "Wester's Balsam of Wild Cherry," misspelling the name, and forging certificates to resemble those of the true Balsam. "Dr. Wistar's Balsam of Wild Cherry" is the only genuine. The rest merely imitate the names of the original, while they possess none of its virtues.

LOOK WELL TO THE MARKS OF THE GENUINE.

The genuine Balsam is put up in bottles, with the words "Dr. Wistar's Balsam of Wild Cherry, Philad," blown in the glass; each bottle bearing a label on the front with the signature of H. WISTAR, M. D.

This will be enveloped hereafter with a new wrapper; copyright secured, 1844; on which will always appear the written signature of "I BUTTS."

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. march25

CARPETS.

ONE of the largest and perhaps the most choice Stock of Carpeting in the market, embracing all the usual qualities from the most approved manufactories that have been tested for durability in fabric and colors.

TAPESTRY, BRUSSELS, 3 PLY
SUPERFINE AND MEDIUM QUALITIES
MANUFACTURED TO ORDER, IN NEW PATTERNS, ADAPTED TO
PARLORS, BASEMENTS AND CHAMBERS.
PAINTED FLOOR CLOTHS
FOR DINING ROOMS,
ENTRIES, SHIPS', CABINS, RAILROAD CARS, &c.
STRAW MATTINGS,
STAIR RODS,
WINDOW SHADES AND FIXTURES,
COTTON AND WOOLLEN BOCKINGS
FROM ½ TO 3 YARDS WIDE.
RUGS, MATS, &c.,

to which the attention of purchasers at wholesale or retail is respectfully solicited at the
HANOVER STREET CARPET WAREHOUSE,
Corner of Blackstone Street, by
March11 os3m WM. P. TENNY.

MONEY AND TIME SAVED.
DRY GOODS CHEAP!
AT THE
LADIES' EXCHANGE,
192 Washington Street, Boston.
GEO. W. WARREN & CO.

CALL the attention of purchasers of Dry Goods, *either at wholesale or retail*, to their
NEW STOCK OF SPRING GOODS.

[At this establishment purchasers can find every kind and quality of Goods, from a common unbleached Cotton or suspenny Print, to the finest and most costly fabrics imported, and always at EXTRAORDINARY LOW PRICES, and only one price named.]

We are now opening a large and Splendid Stock of
Shawls, Silk Goods, Dress Goods, Fancy Goods, Linens, Woollens, Cottons,
In fact, everything in our line, for either
Men's, Women's or Children's Wear,
OR FOR
HOUSEKEEPING PURPOSES.
WE ARE NOW PREPARED TO SHOW THE LARGEST ASSORTMENT OF GOODS, AND AT THE LOWEST PRICES, EVER KNOWN IN OUR EXPERIENCE.

Grateful for the liberal patronage bestowed upon us, we shall use our best means to continue the increase of business, that has yearly attended us; our sales having reached a very large amount, make our per cent. expenses so low, that we can afford to sell at unusually small profits, and *we find it our interest* to do so—the interest of buyer and seller is one, *in the long run.*

There is an impression with some that large stores are more expensive than small—whereas *our per cent.* expenses are *less than one-half* what they were in our smaller store. We have increased our sales so much more in proportion than we have our expenses.

"SMALL PROFITS, QUICK RETURNS."
ONE PRICE ONLY.
GEORGE W. WARREN & CO.
march25 6tis

SPRING BONNETS.
BOWKER & CLAPP,
163 WASHINGTON STREET,

WOULD inform the Ladies of this city and its vicinity, that they have just received, and are now opening a large assortment of
FRENCH FANCY STRAWS,
and that they are manufacturing a great variety of STRAW BONNETS from ENGLISH, SWISS and ITALIAN BRAIDS, into the present most approved PARIS SHAPE, to which we most respectfully invite their attention. 4tis march25

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D. This highly interesting book, is just published and is for sale at the Office of the Christian Register, No. 22 School Street,—up stairs. dec11

LITTELL'S LIVING AGE, No. 202. Price 12½ cents. CONTENTS.

1. Sir John Herschell's Astronomical Calculations.
2. Politics of the World.
3. Foreign Miscellany.
4. The Maiden Aunt.
5. Foreign Correspondence.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis march25

GENTLEMEN'S HATS!
SPRING MODE.
COOK & COSTAR,
HATTERS,
NOS. 15 AND 17 COURT STREET,

INVITE THE ATTENTION OF THEIR PATRONS AND THE PUBLIC, to the
SPRING STYLE HAT
which they introduced on SATURDAY, the 4th inst.

Upon issuing the Fashion the present season, C. & C., would state that their arrangements with Messrs. Wm. H. Beebe & Co., (late Beebe & Costar,) of New York, will enable them to produce a Hat, which for beauty of design, richness of material, and elegance of style, can be unapproached and inimitable.

As they have an experienced Shaper always in readiness, Gentlemen can have their Hats fitted to the oval of their heads so as to conform to the features of the wearer, and preserve the original symmetry of the Hat.

Those residing at a distance can be supplied with Hats of the Spring style by sending per mail the precise length and breadth of the Hat worn by them.

CLOTH AND FANCY CAPS.

A great variety of the latest NEW YORK and PARIS styles.

Boston, March 11, 1848. 6tis

OLIVER HOLMAN,
NO. 124 STATE STREET,
BOSTON,
BLANK BOOK MANUFACTURER,
STATIONER,
and general Agent for
PERKINS SUPERIOR CARDS,
—FOR—
Railroad Tickets, Business and Address Cards.

A large Assortment of
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of various qualities, and adapted to almost every business, constantly for sale. Books made to order with despatch, and particular attention given to the manufacture of Books of unusual and difficult patterns.

Banking, Insurance, Manufacturing and Railroad Corporations, Merchants and others furnished with complete sets, or single books to order, which will be warranted satisfactory in every respect.

STATIONERY
of every description, *Commercial and Law Blanks, Copying Presses and Materials, Drawing and Profile Papers* and various articles for Engineers, Artists and Schools, for sale low.

Binding and Ruling to any desired patterns.

march11 1yis

A Card.

THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oak Paneling*, or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.

Ventilating transparent Window Shades in Colors, representing Stained Glass, and scriptural sentences beautifully lettered on tablets in gold and relief, furnished at short notice.

Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid, will be promptly attended to.

THOMAS D. MORRIS,
153 Washington Street.

Entrance No. 1 Harvard Place, directly opposite the Old South Church.
march18 eopos&is6mos

NO. 15 CHAMBERS'S MISCELLANY. Just published. CONTENTS.

Traditionary Tales of Tweeddale, The Maid of Neidpath, etc., Madam Roland the Girondins, Shipwreck of the Medusa, Voluntary Distortions, Tight Lacing, etc., Sculptor of the Black Forest, Poems of Sir Walter Walter Scott.

This work is confidently commended to Teachers, School Committees, and all others interested in the formation of "School Libraries," as the very best work for this purpose. Its wide range of subjects, presented in the most popular style, makes it exceedingly interesting and instructive to all classes. The publishers have been favored with the most flattering testimonials from distinguished school teachers, and expressing the most earnest desire to have it introduced into the libraries of all schools.

From George B. Emerson, Esq., Chairman of the Book Committee of the Boston Schools:

Messrs. GOULD, KENDALL & LINCOLN:—

Gentlemen,—"I have examined with a good deal of care "Chambers's Miscellany of Useful and Entertaining Knowledge" particularly with reference to its suitableness to form part of a library for young persons.—It is, indeed, a library in itself, and one of great value, containing very choice selections in history, biography, natural history, poetry, art, physiology, elegant fiction, and various departments of science, made with great taste and judgment, and with the highest moral and philanthropic purpose. It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets "useful and entertaining," and I would recommend it very strongly as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country."

I am Respectfully Yours, &c.,
GEO. B. EMERSON.

GOULD, KENDALL & LINCOLN,
march18 3toist Publishers, 59 Washington st.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr and Mrs Mack, formerly of Cambridge, on the Monday after Thanksgiving, the 29th inst, propose to open their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the immediate vicinity of the well known Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c. &c.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.
Nov. 13th, 1847. 6sly jan29

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He has made arrangements to receive from Paris the best and newest style of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn. He respectfully requests his friends and the public to visit his store, where they will be attentively received, and his Goods shown with much pleasure.

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RE-OPENING
—OF—
JEWETT & PRESCOTT'S
SILK AND SHAWL STORE,
—IN—
MILK STREET,
A FEW STEPS FROM WASHINGTON STREET.

RECEPTION BY THE LATEST ARRIVALS,
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JEWETT & PRESCOTT'S PLAN, OF COMBINING THE
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THE MILK STREET
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All of which are in Colors, Designs and Qualities, wholly arranged by ourselves, and Manufactured for the MILK STREET SILK AND SHAWL STORE,
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POETRY.

THE WIDOWED MOTHER.

BY PROF. WILSON.

Beside her babe, who sweetly slept,
A widow'd mother sat, and wept
On years of love gone by;
And as the sobs thick gathering came,
She murmur'd her dead husband's name,
'Mid that sad lullaby.

Well might that lullaby be sad,
For not one single friend she had
On this cold hearted earth;
The sea will not give back its prey—
And they were wrapt in foreign clay
Who gave the orphan birth.

Steadfastly as a star doth look
Upon a little murmuring brook,
She gazed upon the bosom
And fair brow of her sleeping son—
"O merciful Heaven! when I am gone,
Thine is this earthly blossom."

While thus she sat, a sunbeam broke
Into the room;—the babe awoke,
And from his cradle smiled!
Ah, me! what kindling smiles met there!
I knew not whether was more fair,
The mother or the child!

With joy fresh sprung from short alarms,
The smiler stretched his rosy arms,—
And to her bosom leapt—
All tears at once were swept away,
And said a face as bright as day,
"Forgive me that I wept!"

Sufferings there are, from Nature sprung,
Ear hath not heard, nor poet's tongue
May venture to declare:
But this as Holy Writ is sure,
The grief she bids us here endure
She can herself repair!

MISCELLANEOUS.

NEIGHBORS' PRESCRIPTIONS.

INSCRIBED TO THE MEDICAL FACULTY.

BY MRS. EMMA D. E. SOUTHWORTH.

(From the National Era.)

Annie's next visitor was John Brown, her betrothed, who came in, accompanied by Clara.

'Now, dear Annie, said John, 'why didn't you let me come in before; I have a thousand things to tell you about, and not ten minutes to say it in. Why, Annie! my gracious! how well you are looking. Beautiful! *You* sick! Why, your cheeks and lips are glowing, and your eyes brighter than I ever saw,' exclaimed John, in admiration, mistaking the burning fire of fever for the blooming rose of health. 'Come, you mustn't lie there much longer; you must get up, and come and see my little new house (*our* little new house, sweet Annie,' said he, lowering his voice to a whisper;) 'it is so pretty—painted lead color, with close white shutters. I have got the fence put up, and the garden laid off; and I've planted some peas, (which we will have for dinner the first time Clara and the old man come to see us, dear;) and I want you up, that you may go with me to select some furniture. I have got seventy-five dollars towards it.'

'And I have got twenty-five,' said Annie, 'saved from my needlework.'

'Keep it, keep it, darling; surely, if an American lad can't furnish a little house for his bride, without taxing her earnings, he must be a very worthless fellow.'

Annie smiled, but in the midst of her smile an expression of pain traversed her countenance, the color died away from her face for an instant, and then rushed back in a crimson glow.—Clara approached the bed, and bent over her anxiously.

'What is the matter, dear Annie?'

'Nothing—a sharp, sudden pain; it is over now,' said Annie.

'A stitch,' suggested John.

Annie's face again quivered, grew pale, then flushed. She grasped her sister's hand lightly.

'Dear Annie, you are suffering; you have had too much company; you have been excited and worried. John, go home—that's a good boy; you may come again this evening.'

'Good bye, Annie,' said John Brown.

'Good bye, good bye,' replied Annie.

John Brown was gone.

'Oh! Clara, I am very ill.'

'Dear, dear Annie, I am so sorry; where are you sick?'

'I am in excruciating pain,' cried Annie, as her face flushed and paled rapidly.

'I will send for the Doctor.'

'No, no; he could not be found now; he is on his round. Send for John's mother; she is a sort of doctress; she, perhaps, can think of something to relieve me.'

Clara hurried down stairs, overtook John, and sent him for his mother—then hastened back to her sister. Annie was extremely ill. The stimulating food that she had taken had excited a violent inflammation. The old lady, Mrs. Brown, soon came in, exclaiming—

'Well, well; what's the matter now? John came running after me, as though he were crazy. Young people are so quickly frightened—and you all alone by your two selves—pity, poor things, but what you had a mother. Where's your misery, Annie?'

Annie explained.

'Ah ha! I knew it. That cold, windy water-gruel has disagreed with you. So much for following after the Doctors. Here! Clara, run and fetch me some brandy and ginger, and boiling water. Quick, now! Be in a hurry! She must take some brandy-toddy, with ginger in it. Make haste!'

Mrs. Brown made Clara fly about and bring her all the things. Mrs. Brown was in her glory. Nothing pleased that dear old lady better than to see a fellow creature in an agony of pain, if the sufferings afforded a fair opportunity for the gratification of her ruling propensity—doctoring. It was to her what game was to the sportsman, play to the gambler, or bull-baiting to the Spaniard. Yet Mrs. Brown was called, and believed herself to be, a very benevolent woman, very kind to the sick, and an excellent nurse. The old lady concocted the dose, and carried it to her patient. Annie drank it all, and thanked her poisoner.

'And now, honey,' said she, 'I must go. I promised to call in and see Mrs. Piper's baby again to day. The little one is getting no better, although I gave it a dose of medicine of my own preparing. Indeed, I think it is worse.—They've got that young Doctor Jones attending it. What does *he* know about babies! Good bye, Annie. That toddy will ease you. You will sleep after it.'

And the old lady departed, with the comfortable consciousness of having performed a good action. She met John at the street door, and told him that he might go to work, as Annie was better, and John, careful not to disturb the sick one, left the house without saying good bye. As may be readily supposed, Annie grew rapidly and alarmingly worse. She suffered excruciating torture. Clara was in despair. She sent for her father, and for the physician. Mr. Gray followed the summons immediately. The Doctor came in the afternoon. He never suspected the cause of, and was wholly unable to account for, the dreadful change that had taken place in his patient. He taxed his skill to the utmost for her relief. He remained with her all the afternoon; then, promising to return early in the morning, he left her somewhat easier, and went to another patient.

Not far from Mr. Gray's humble dwelling stood a house of more pretensions to quality.—It was occupied by Mr. Piper, a rising young lawyer, and his wife. They had one infant, upon whom they both doted with all the fondness of young parents for their first and only child. But now the babe was ill, and the father and the mother wild with alarm. Mr. Piper had called in Dr. Jones, a young physician of eminent talent, one who had already acquired a large practice, and who had effected several remarkable cures. When he arrived at Mrs. Piper's house, he found the pale young mother, with the babe in her arms, walking him about the floor. She sat down, and laid the babe across her lap for the Doctor's inspection, watching the expression of his countenance eagerly. He told her that the babe was suffering under only a very slight attack of cholera infantum, and that his recovery depended more upon *her own* careful nursing, than upon medicine. He charged her to let the child take no food whatever, except that which nature had provided; and, giving a few peremptory but judicious directions for its treatment, he wrote a prescription, and left the house. The doting mother was re-assured, and smiled again. In a day or two the babe was much better, though not quite restored to health. He was recovering *slowly* but *surely* under the young Doctor's excellent method of treatment, when the evil genius of the physician sent the news of the babe's illness to Mrs. Brown, who straightway considered it her "duty" to go and see the sick baby. Upon that fatal morning, something in the appearance of the infant had aroused the very excitable fears of his mother, and she felt and looked very uneasy when Mrs. Brown entered.

'Good morning, Mrs. Piper. How do you do? I heard that your little one was very ill, and I thought I would step in and see it."

'Indeed, I am very grateful, Mrs. Brown.—Please look at him, and tell me how you think he is.'

Mrs. Brown took the infant upon her lap, and looked solemnly and wisifully at him; put her hand upon his chest, and upon his head; and finally poked her great finger into his mouth, and felt his gums; then turned up the whites of her eyes, and ejaculated—

"Ah! Lord!"

"Oh! Mrs. Brown, you don't say so!" exclaimed the nervous mother, in affright. "Is he *so* bad?"

"Who is 'tending him?" inquired the old lady, without replying to the question.

"Why, Dr. Jones—Dr. Jones. Oh! *is* he very ill, Mrs. Brown?"

"Dr. Jones! *That* young man! Why t'other day he was no taller than my knee. *He* a Doctor?"

"They say he is a very successful practitioner. But, oh! dear Mrs. Brown, please tell me—*is* the baby very sick?" said the mother, as the tears rushed to her eyes.

"Pretty sick. What has that young man, I can't call him a Doctor) ordered for it?"

"Why, this is it," replied the trembling mother, showing a little folded packet of small powders.

"Umph-humph! Calomel and prepared chalk, I suppose. That will not do it any good. If you keep on giving that to the child, you'll kill it."

"But the doctor"——

"Oh! the Doctor! What does *he* know about babies! *He* never was a mother. I've had thirteen children—and raised two and buried eleven; and I should think I ought to understand nursing children."

The infant here became very fretful, and the mother very uneasy, and Mrs. Brown very loquacious and didactic.

"Oh! dear Mrs. Brown, what had I better do?"

"Stop. Have you got any laudanum?"

"Yes, but"——

"Well, get it, girl, and bring me a spoonful of water in a cup."

This direction was given to a maid-servant who was standing in the room, and who forthwith brought the required articles.

"What are you going to do, Mrs. Brown?" inquired the mother, who was pacing the floor, with the babe in her arms.

'Give the child a few drops of laudanum.'

'Oh! Mrs. Brown, I am afraid'——

'Never mind what you're afraid of. This is the shortest way to stop the child's complaints. I'm a better judge than you are,' persisted the old lady, holding the cup in one hand, and dropping the laudanum slowly with the other. The timid young mother suffered herself to be outtalked and overruled. The laudanum was dropped and poured down the babe's throat. The child dropped into a deep sleep.

'There, now! Didn't I tell you so? See how nice he's sleeping. Don't tell me about Doctors; one old woman is worth twenty Doctors, for curing babies.'

'Yes, indeed,' assented Mrs. Piper. 'He is sleeping now more quietly than he has been for a long time.'

'Well, good morning, my dear child. Whenever you want me, send for me. I am always ready to visit the sick.'

'Thank you, dear Mrs. Brown! Indeed, I am very, *very* grateful to you. You've given my poor baby relief, and you couldn't have done me a greater favor. I shall never forget your kindness,' said the poor woman, earnestly.

'I have only done my duty,' said the old lady, meekly; and she went off, enjoying the reward of 'an approving conscience.'

'What an excellent woman!' murmured the mother, as she returned to her infant's cradle, after seeing Mrs. Brown out. But an exclamation of horror broke from her lips, as her glance fell upon the child. The infant had waked up in a spasm. A little fretfulness, a slight fever, in the babe, was enough at any time to arouse all the mother's worst fears; but *now—now* that she saw her child's features convulsed and limbs quivering, in a frightful spasm, her alarm and grief exceeded all description.

At that moment Dr. Jones entered the room, and, seeing the state of the child, he demanded rather peremptorily, as was his custom, what had been given to the babe. And the pale and trembling mother told him, informing him at the same time who had prescribed the dose. 'Out of his grief and his vexation,' the young physician exclaimed—

'By Heaven, madam, she has *killed* your child!'

'Oh! don't say so, Doctor!—Don't! don't! I should go mad! Oh, no! It can't be! God would not take my baby away from me, that I love so dearly!'

Losing all self-control, she sank down by the side of the cradle. Her grief became so poignant as to render her incapable of discharging her duties. Seeing the state of affairs, and being ignorant of their family resources, Dr. Jones sent off for Mr. Piper. It was near night when the babe's spasms went off, and he sunk into a coma.

It was the night of the same day upon which Annie Gray had received her death draught from Mrs. Brown. The Doctor had left her comparatively easy a few hours pfevious. Mr. Gray, poor man, suspecting no danger, had retired to rest. Clara had lighted the night taper, and, setting it upon the hearth, took her seat by her sister. Clara, also, was free from apprehension now; but she could not, she knew not why, make up her mind to go to bed. Annie was lying quite still. She was easy, but with the fatal ease induced by mortification. She was dying, and she knew it.

'Clara!'

'Well, Annie!'

'Won't you lie down, love!'

'Presently, dear Annie; I am not sleepy yet. How do you feel, Annie?'

'Quite easy. Perfectly free from pain of any sort.'

'I am so glad,' said poor, unsuspicious Clara.

The silence continued unbroken in the room except by the ticking of the clock, for many minutes. Then Annie called, in a low voice—

'Clara!'

'Well, sister!'

'Look in my little Bible, and bring me that folded paper, and a lead pencil.'

'Dear Annie, what is it you want to do? You must go to sleep, darling.'

'So I will, *very soon*, and take a *long* nap; but give me them first.'

'Here they are, then, Annie.'

'Raise me up.'

'Why, what are you going to do, darling!'

'Just to add four words to that paper.'

'Let me do it.'

'No.'

Annie feebly scratched four words to the end of some writing, and fell back exhausted upon her pillow, retaining the paper in her hand. She lay still a long time, and again the ticking of the clock became awfully distinct. At last, again she called—

'Clara!'

'Well, darling!'

'What day is this!'

'Friday, you know, dear. Day after to-morrow you are to have the oysters.'

'Friday, Saturday, Sunday. Clara! take this paper, and put it away safely; and do not read it until Monday, and then go by it, will you!'

'Why, what in the world do you mean, dear Annie!'

'Never mind what I mean. Promise me, will you!'

'Yes, love, certainly. Now try to sleep, dear Annie.'

'Yes, I will.'

Why was the silence in that peaceful room so awful. Why ticked the clock so loud and fast, and why fell its strokes so heavily upon the heart of the watcher? *She* did not know it was counting away the last seconds of a dying girl. At length, the dread silence was relieved by the low, sweet music of Annie's voice—

'Clara!'

'Darling!'

'Where is father!'

'Gone to bed.'

'Give my love to him.'

'Annie! Annie! What do you mean!'

'Nothing, only he forgot to kiss me.'

She lay again silent for a few moments; then for the last time called lowly—

'Clara!'

(She seemed to love the iteration of her sister's name.)

'What now, love!'

'Tell dear John Brown, I say, God bless him.'

'Annie! Annie! Oh! dear me, what *is* the matter with you! I am—I'm *so* uneasy. I—I'll call up father,' cried Clara, as in her fright she seized the taper, and flashed its light upon her sister's face.

Annie's face was white as marble, but a sweet smile hovered over it. Clara's countenance was blanched to a 'violet paleness,' and she shook in every limb.

'Don't look so frightened, dearest sister; I'm going to sleep now.'

'Are you at ease!'

'Perfectly. Kiss me.'

Clara pressed her warm lips to the cold brow of the dying girl. Re-assured, she resumed her seat. Clara was nervous. Oh! why did that clock tick so loud and fast, and why jarred its strokes so heavily upon the excited nerves of Clara! It counted away, fast and fas er, the fleeting seconds of the parting seraph.

'Father! Clara! John!' whispered Annie.

Clara bent over her sister, and looked silently on her face. Her eyes were closed, her countenance was still, save for the smile that still hovered upon her lips.

'She is talking in her sleep,' thought Clara.

'Mother! mother!' murmured the dying girl.

Again Clara looked upon her sister's face, but it was perfectly still; even the smile had fled. Annie Gray's gentle spirit had passed away.

'She has gone sound asleep at last, thank God,' said Clara.

Morning dawned. Mr. Gray rapped at his daughter's chamber door, to inquire how Annie had slept. Clara opened the door.

'What! been up all night, poor Clara! Could you get no one to sit up but yourself!'

'I could not have left Annie, father.'

'How does she seem?'

'Better. Still sleeping.'

'Thank Heaven.'

The father hurried away from the door, to finish dressing. After having raised the window and open the blinds, Clara returned to her beloved sleeper, and looked upon her face. The face was cold and stiff—the eyes half open, and stony—the blue lips were apart, and the white teeth glistening between them. The hand that Clara had taken fell heavily from her grasp. With a heart-rending cry, Clara cast herself upon the body of her sister, and fainted. That cry brought the father back into the room. The father was a strong man. He suffered, as he gazed upon his dead Annie, as deeply as Clara had; yet no tear sprung to his eye—no groan broke from his lips. The muscles of his iron face worked convulsively—his broad chest heaved, as he stood some moments looking upon the sisters. Then, gently lifting the insensible Clara from the body, he bore her to the next room, laid her upon the bed, and calmly walked down stairs to send for Mrs. Brown. That benevolent lady was not at home. She was occupied with laying out Mrs. Piper's baby, which had just expired. Some other neighbors, however, tendered their services to see to things.

Sunday came—the Sunday of poor Annie Gray's funeral. Clara had exhausted her strength by giving way to the wildest expressions of grief and despair, and now lay prostrate upon the very bed on which Annie had yielded up her gentle spirit. Clara lay quivering, gasping, fainting, under the weakness induced by a violent outbreak of sorrow. Low moans and sighs were all that escaped her now. The rooms below stairs were filling with funeral guests. Mrs Brown, who had taken the direction of affairs, was in a high state of excitement and business. Poor Mr. Gray was standing about in everybody's way, having nothing to do, looking heart-broken, gazing into vacancy. Mrs. Brown, in her flying hither and thither, ran against him, and nearly overturned him; started, begged his pardon, and asked him for his hat, to pin a piece of crape 'round it.' Poor Gray put his hand to his head, and looked around in perplexity.

'Your hat, Mr. Gray'—your hat, if you please, to pin a piece of crape on it.'

His face worked convulsively. He gave her the hat, and turned away. The old lady looked at him, and said, while she fixed his hat—

'Dear, dear! Mr. Gray, don't take on so—don't. Bear this like a man—a christian man. Annie's gone to heaven. She was a sweet, good—'

'Don't—don't,' whimpered poor Gray.

'But I must—I must talk to you. It's for your own good. You know I'm your best friend, don't you?'

'I know you have been very kind to me and mine, Mrs. Brown. You were like a mother to the poor girl that's—that's—'

'That's gone. Yes: and if she had taken my advice, instead of following after Doctors, from the first, she would have been living now.'

'God bless you, Mrs. Brown—God bless you. I shall never forget your kindness to the poor motherless girl. May God reward you.'

Should not that blessing have 'heaped coals of fire upon her head?'

'I've tried to do my duty, Mr. Gray,' said the self-sufficient old lady, as she moved off with a bundle of white cambric for the hack-driver's hat.

In the meantime, Clara lay upon the bed in the upper room. The guests continued to arrive. She heard their slow steps, their murmuring tones, and their whispered condolements. At last all was still. Then the tones of the clergyman's voice were heard, as he read the sublime funeral service of the Episcopal church. At length his voice ceased. Then, by the moving of many feet, and the slow rolling of carriage wheels, Clara knew that the corpse was being borne out, and that the funeral procession was in the act of being formed.

'Farewell, Annie! Farewell, playmate!—Farewell, sister!'

These words burst from her lips, in heart-breaking sobs, many, many times; and as long as the retreating sound of the wheels was heard, she gasped, from time to time—

'Farewell, Annie! Farewell, *dear* Annie!'

'How often,' says a celebrated divine, 'is the excitement of thought and feeling so great, that but for the interruptions of humble cares and trifles—the interposition of a wise Providence—the mind and frame would sink under them entirely!'

The mechanic's daughter could not indulge her sorrow in inaction. Her father would be coming back, bringing his brothers to supper. So, after a while, she was compelled to arise. She bathed her eyes, and went into the kitchen to prepare the meal.

On Monday morning, Clara thought of her sister's paper. She went to seek it. It merely contained some common but too much neglected rules for the preservation of health. It was evidently written for Clara. It was dated a month back, at a time at which, as Clara recollected, Annie had despaired of recovery. The four concluding words were written upon the last night of her existence, and in very unsteady characters. It was headed—

Annie's Legacy to the Consumptive.

You are, or you believe yourself to be, consumptive. You wish, above all things, for health and strength. You are poor, and wish that you were able to buy some of the patent, all-curing, all-promising specifics advertised in the newspapers. Thank God, rather, for the poverty that prevents your purchasing. Taking patent medicines is like drinking in the dark, where some of the vessels are filled with wholesome drink, and some with deadly poisons. You *may* chance upon the right draught, or you may not. It is a great risk. But the medicines for *your* debility are *cheap*—cheap as sunshine; and safe—safe as nature. They are—*air, water, exercise, diet*. There is nothing original in the rules I am about to transcribe. They are as old as common sense. You may read them in many books and newspapers, and hear them at lectures; but yet you may not heed them more than I did, before it was too late. Perhaps, though, when they come as a legacy from your sister, who has lost health and life by the neglect of them, why, then they may exercise all the moral influence of 'the last dying speech and confession' of a man about to be hanged.

1. Bathe in tepid water every day. The 'benefit of bathing can only be justly estimated by those that practice it.' Wear flannel winter (and summer, too, if you can bear it) next your skin. It will keep the skin in a healthful condition.

2. Take a walk every fine day. But that will not be exercise enough, or of the kind, for a consumptive. Make beds, rub tables, sweep, or do something else that will exercise the arms and chest. Sing or read aloud.

3. Ventilate your rooms, air your bedding, clothing, &c, every day. The lungs require pure air, as well as the palate requires pure water. *Mem.* Do not keep a stove in your common sitting room; what it saves in fuel, it costs in health. I have found from experience that the burnt air from hot stoves, and the thick vapor from anything that may be cooking upon it, is very unpleasant, and very injurious to weak lungs. Use a fireplace or a Franklin stove in preference: for then everything injurious is carried up the chimney.

4. If you can, leave off gradually the use of strong tea and coffee. They keep up a slow, consuming fever in your system; (it has been so with me;) drink milk instead. When you are feverish, do not use pepper, mustard, spice, &c., in your food. Try this way of living for a month; and if you are not stronger, take the advice of a regular practitioner. *Never take Neighbor's Prescriptions.*

Reader, poor Annie's rules were *not* neighbors' prescriptions; they were mostly taken from a work recently published by an undeniable M. D.

After Clara had in some measure got rid of her grief, she sat about getting rid of her consumption. I am happy to say that she has succeeded. She certainly looks much heartier, and I think she will be a robust woman yet. I do not think John Brown's little new house will want a mistress long. John Brown commenced by grieving with Clara, continued by loving her for Annie's sake, and ended by loving her for her own sake.

But, reader, a word in your ear: Mrs. Brown is at large, and as busy as ever—so, take care.

WASHINGTON CITY, *Feb.* 18, 1848.

A SUBSTITUTE FOR WHITE LEAD.

The following extract from a report made at a late session of the French Academy of Arts and Sciences, is taken from a Paris paper. It contains information which is curious, and which we hope may meet the attention of practical men, and lead to useful results.

"In 1835 M. Leclaire, a house painter, having witnessed the ravages that white lead made among the workmen engaged in his business, set himself to seek for some white substance, which could take the place in the arts, of the poisonous article which had been heretofore used. After having examined all the white substances which nature offers, he finally arrived at the white of zinc, and he discovered that this oxyde had all the qualities of the white of lead without having any of its inconveniences.

Whiter than the white lead, the oxyde of zinc reflects the light instead of absorbing it, gives a finer tone, and covers better the surface on which it is spread. Moreover it is not subjected to any of the action of the sulphurs, which blacken so quickly paintings in white lead. Finally, and it is the capital point, the preparation and use of it do not in any way affect the health of the workmen.

After having assured himself that the mechanical preparations of the white of zinc might be realized in an economical manner, M. Leclaire was desirous to complete his invention by replacing, on the painter's pallet, all the colors of which lead makes a part, by other articles of which zinc will be the basis. In this difficult enterprise, he has had, as far as we can now judge, the most complete success, and the inventor of white zinc has filled up the gamut of unchangeable colors by the substitution of stable and inoffensive colors for those which have copper and lead for the basis. He has even succeeded in replacing the siccatives of which litharge always forms a part, by a substance the properties of which are equal to it, and which only contains manganese.

The harmlessness of all these substances seems to be demonstrated, now, by decisive experiments. M. Leclaire employs constantly in all the different quarters of Paris, two hundred workmen, in the application of his colors.—Among them are several who had been compelled to leave off their trade in consequence of suffering from the painters' colic. None of them have felt the least inconvenience from the use of the new substances. The workmen employed in the manufacture of the zinc white, have also presented none of the phenomena of intoxication, notwithstanding the imperfections which necessarily result from a temporary arrangement.

As to the superiority of the new colors in reference to their stability, the curious experiments presented by M. Arago leave no doubt in this respect. It is enough to quote one. After having covered the two halves of a board, one with the colors of M. Leclaire, the others with those which are still used by painters, the surface was exposed to the uniform action of a current of sulphuric hydrogen. The first half preserved all its freshness, while the second immediately turned black. If this durability of the colors prepared by M. Leclaire does not make the greatest merit of his invention, it may, nevertheless, be considered as a very important circumstance. What is there in fact more precious to preserve, after the life of man, than that of the works to which genius has given birth, and is it not a valuable present to make our painters, that of placing on their pallets, colors that time cannot change.

But again, this is not the highest recommendation of M. Leclaire's invention to the public attention. It remains to be seen whether we can finally renounce a manufacture which kills persons who are employed in it, and if we can spare civilization from those regular, systematic murders which it is reduced to accept, while it protests against them. We shall know soon what is to be done, and if the Academy recognizes the new invention and awards to it the honors claimed by its author, we hope governments will take measures to interdict a manufacture which will become monstrous, as soon as it ceases to be any longer necessary.

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